THE USE OF HOLY SCRIPTURE Gravely and Methodically DISCOURSED:

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A Work of singular benefit to Divines, and all men, to establish themselves, and others in the Perfection, Perspicuity, and Efficacie of Gods Word, against *Atheists*, *Heathens*, *Romanists*, *Enthusiasts*, and all other *Unbeleevers* and *Misbeleevers*, *&c.*

TO WHICH
Is prefixed a Preface, by a friend to the Author, as an Introduction to the TREATISE.

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BIBLIOTHECA · BODLEIANA

The Preface.

THE following Treatiſe thus undreſſed, was put into mine hands neare Twenty yeares ſince (by the very Reverend, Learned, and grave Authour) to be privately uſed by mee, as by ſome other of his friends, of whom he was not aſhamed to be ſeen *thus*: and to whoſe capacity he yeelded ſo to *liſp*.

So exemplarily modeſt, and yet ſo diſcreetly exact hee was, that hee liked not to be much in ſight of a cenſorious world, though he merited as little ill from any, as he meant, which is no other than love and all Chriſtian offices.

If notwithſtanding hee pleaſed to bee publick, hee would come forth (never in

phantaſticall affectation, but) in ſubſtantiall comelineſſe.

And thus ſhould theſe *bones* of his have appeared, if hee had pleaſed to fulfill them; and happily more, or fewer.

Yet as they are, they may be known to whom they once belonged: And very many will call him gladly to minde, though I name him not.

Shortly, though the excellent Author intended it (perhaps) never to ſee the wide world, the Atheiſticall wicked world, the world that ſcorns the Theme of his Notes, the H. Scripture, and by ſcattering words [*that men doe, or may make it an Idol*] expoſeth it, and God withall, to the vulgar, hate, contempt, and worſe: Yet it were, I ſuppoſe, ſome injuſtice to the dead, great injurie to the living, and a ſpice of Sacriledge (beſides ungratefulneſſe) in me, to ſteal, in a ſort, by concealing to my ſelf this *thing*, but thus much devoted to the Church, or beſtowed upon Church-men.

I have therefore (with Gods approbation, and motion, I hope) endeavoured to do the Author and poſterity this *right*, after my ſmall ability, as not to deprive them of the great fruit they may, with me, and

and ſome others, reap from this labour; nor Him of the publick improvement of this his Talent, as it is.

And I have the rather been ſo rude with my once very reverend friend, leſt ſome other ſhould (for I hear that his papers are enquired for abroad, to benefit the publick, as they are) put this ſcorn upon me, that any man ſhould be readyer than my ſelf, to bear blame for ſo deſerving a friend.

One thing onely ſeemed to remain of the Text, the ground of the Diſcourſe, though nothing of the Work deſigned by the Author; who in declaring the every good uſe of holy Scripture according to Art and Method, in uſefull Notes, obtained the hither-end of that, whereof the further end is, Gods glory (whoſe Word he ſo commends) joyned with our neighbour-mans ſalvation.

That of the Text which ſeemed to me preſuppoſed by the Author, and not diſcuſſed, I thought was left for ſome other, and (ſince none other will) it ſeems for mee.

The H. Apoſtle in the former part of the Chapter 2 *Tim.* 3. deſcribeth the impiety of the laſt times, propounding him-

ſelf, his doctrine, manners, and ſufferings to *Timothy*, *and all that would live godly in Chriſts Jeſus*, for an example; in the 14 *v.* exhorts *Timothy* to continue in the things which he had learned, and was aſſured of; and that from his knowledge both of the perſon from whom hee learned them, *viz.* the Apoſtle, a man inſpired by God, and of the holy Scriptures which are commended *v.* 15. from their ability or power of making a man wiſe unto ſalvation through faith in Chriſt. Which his knowledge of the Scriptures, is illuſtrated from its duration in paritie to *Timothy*'s age. From a child (ſaith the Apoſtle) thou haſt knowne the holy Scriptures.

In theſe two laſt verſes 16, & 17. hee aſcends from the *hypotheſis*, or ſpeciall, to the *theſis*, or generall, commending the H. Scrip. From their Author God, *who gave them by inſpiration*: and from their profit or uſefulneſſe in the reſt of the text, the 16 *v.* (which is the matter of the following Treatiſe, as is the former of this Preface) which profit is illuſtrated from a certain end thereof, 17. *v.* that the man of God may be perfect, throughly furniſhed to all good works.

But

But ere I proceed it is requiſite that it be ſhewed what is their cohærence and uſe in the Body of Divinity, the Truth, or Doctrine, according to godlineſſe. 1 Tim 6 3 Tit. 1. 1.

And thus it ſeems to mee to ſtand.

That God our Lord decreed from all æternity to exert and communicate his goodneſſe abroad, and in the fulneſſe of time according thereunto hee performed his determination. *Quæcunque voluit fecit,* Pſa. 135. 6. *Whatſoever the LORD would, he did, in the Heavens, in the Earth, in the Sea, and in all deep places,* ſaith the Pſalmiſt. That moſt ſingle, pure, incorporeall act the LORD reſolved to make a Creature like (not equall) to himſelfe. Therefore the firſt Creature he is beleeved to have made, was after his own image, ſpirituall, to wit, the Angels; and ſo laſt, the ſoul of man; which at firſt hee breathed into our Grandfather *Adam*, and ſtill goes on, working hitherto, by a con-naturall act, to increate, or con-generate into bodies, receptacles prepared for it. God and man propagate mankinde, who are one part the Image of God, that is, in the ſoul, the other part the body, in the Image of Man.

To give to *Adam* and to us his race only being without activity or power of working, had been to small purpose; therefore he made us active creatures, and that with an higher extent of activity then the *Horse* and *Mule* who have no understanding, even Reason and Will: though man being in honour understood not (as hee might,) but became (through his fault) like the beast that perisheth.

Now this Reason and Will had been in vain, if it had no end to aim at, neither God, his Creatours glory, nor its own happinesse. Power of choise had been rather a burthen, yea, a curse, than an ease or blessing, had there been no rule, no good means leading to this end, which means men ought to choose, refusing the contrary: Therefore God prescribed a Religion, or manner of Service, whereby hee would bee beleeved and worshipped. This Service or Religion had been in vain, unlesse it had been either written, and imprinted in our hearts, as it was in *Adams*, or else written and printed in visible, and legible characters to be read of every man, as (the Lord be blessed) it is in our Bibles, propagated and continued by good hands, through the power and goodnesse

goodnesse of God, from Father to Son, from Predecessors to Posterity, to our time, and wee trust will be to the worlds end.

More fully and distinctly, take it, if you please, thus.

Wee have received from God a reasonable soul, after his image, and capable of him. An understanding fit to reflect upon our Creatour, and, in our measure, behold his glorious Nature, a naturall and inbred desire of enjoying God, and restlesse (if not some way besotted till it come unto him.

Now if God (as Heathen Philosophers could observe) have, even in inferiour Creatures put no power, ability, or naturall desire in vain; how then shall wee imagine that in man, the abridgment or brief module of the world, the lively Image of God, for whose Creation there was, as it were, a *Councell* called in Heaven, *Come let us make Man*; God should in vain place a nature not perfectible without Him? But all this have we received in vain, if God shall not reveal himself, and the things of God unto us. Gen. 1.

For

For it is impoſſible God ſhould bee known or enjoyed by any, but to whom he ſhall manifeſt himſelf, (who, as he is the beatificall object, ſo is hee the ſole Author of the acts of ſeeing and injoying himſelf, and all other in order thereunto) or any thing be effectually beleeved concerning him, whereof himſelf, who onely knowes himſelfe, hath not teſtified.

And howſoever by the Creation of the World, God hath ſomewhat manifeſted himſelf; yet could that never have ſatisfied mans ſoul in innocency, much leſſe now after the Fall; ſince when, unleſſe God had graciouſly given Revelation, wee were prone to abuſe that of him, which ſhineth in his works, as may appear by the Heathens fooliſh conceits of God, and more in the Treatiſe following.

Moreover, alas! we could never have thought of Redemption by Chriſt, nor of Grace to be had, and obedience to bee yeelded here, nor of Glory to be inherited hereafter, no not by the help of all the Angels, had not God himſelf, who only knows his own will, revealed them. Of which you will find ſolid diſcourſe in the Book following.

And

And indeed it did not ſeem the nature of God, nor befit our condition, that we ſhould be the deviſers of worſhip for God: His wiſdome knows beſt what worſhip may beſeem us to doe unto him, and how to deviſe and preſcribe the ſame. It beſeems his Juſtice to be the Rule of that Worſhip, and his Will the enjoyner of it: ſeeing the very formality, or being of worſhip conſiſts in conformity or ſutableneſſe to the Juſtice and Will of the party worſhipped, and his goodneſſe alone is to be the rewarder of it. Good reaſon hee ſhould reveal this, who is to puniſh omiſſion, and reward obedience.

And though we were bound by the act of Creation, much more of Redemption, to worſhip him; yet did it not benefit us to pay this debt, till he ſhould preſcribe wherein. No though we could have deviſed fit worſhip: Much leſſe ſince the Fall, whereby we are ſo infatuated, and beſotted, and the worſhip now required challenging ſuch an height of knowledge, as Men and Angels never could have aſpired unto.

Finally, a man could never have peace of conſcience in any duty hee performed, except his Maker and Redeemers good pleaſure

pleasure had been revealed unto him, and unless all the H. Scripture had been given by inspiration from God; the Author giving it the Authority it justly challengeth.

The Holy Gods words penned by his inspired Apostle, or Man of God, here, are

[Πᾶσα γραφὴ θεόπνευστος.]

Γραφὴ, *Scripture*] I am resolved not to dispute, whether only the sense of Gods Word were inspired, or the words also. I never yet met with those arguments of the former assertion, which I conceive, a man of not so strong and excellent parts as the Learned Defenders thereof, might not reasonably solve, and yet acknowledge the divers readings consonantly enough.

My sense is (with reverence to greater judgment, and readiness to submit to better reasons than yet I see, if it shall be thought wholesome and seasonable to produce them) that the word [*Scripture*] in this place is wrapped in two Tropes or Figurative expressions: First, by a *Synechdoche*

Synecdoche, of the generall for the more ſpeciall, Scripture is put for holy Scripture, as is very plain in the verſe next before this text. Again, Scripture in Latine, writing in Engliſh, is either uſed by a Metonymie of the ſubject for the adjunct; ſo we call the Works or Books of men, their Writings, Scriptures; but I think, rather γεγράμματα than γραφάς: Or elſe it's uſed in the proper and moſt uſuall ſenſe, for the act of ſcribing, penning, writing. V. 15.

I ſee not cauſe enough to doubt of this,

That both Holy writ it ſelf, that is, the holy things written in the Canonical Scripture of the Bible; as alſo the ſcription, penning, or writing of thoſe holy Books at firſt, are both of them given by inſpiration of God.

Πᾶσα, *All*] But of one kind, all (as I ſhall touch ere we part) all that Scripture, the holy Scripture in the verſe next foregoing mentioned. ὅλη γραφὴ, The whole Scripture of this kinde, of the Prophets, Evangeliſts, Apoſtles, and the like to them, is Canonicall, not paſſively, as if it could not be a Rule or Canon, unleſſe Eph. 2. 21. 1 Joh. 2. 2.

leſſe men would authoriſe it for one, but actively, becauſe it gives, or is a Rule to man, of right, even to him that indeed will not be ruled by it. And it ſeems, there is ſome ἐξοχὴ excellency in the ſingular number γραφὴ implyed, as if it excelled *Plato*, *Ariſtotle*, and all mens writings. The Scripture of ſcriptures is the holy Scripture, and that becauſe

Θεόπνευστος, *given by inſpiration of God*]

Breathed or inſpired by God] this is the word.

But what's the thing?

The Divine Writer to the Hebrews affirms, That God ſpake unto our Fathers
Heb. 1. 1. by the Prophets πολυμερῶς καὶ πολυτρόπως, at *ſundry times*, and in *divers manners*, whereof this was one.

Speaking is taken largely ſometimes for all manner of wayes of Revelation.

Sometimes hee ſpake to their outward ſenſes, as to their ſight and hearing in particular. To their Hearing, either by a voyce created for that purpoſe, *This is*
Mat. 3. 17. *my beloved Son, in whom I am well-pleaſed*: Or

Or by a voyce framed by the miniſtery of an Angell in an aſſumed body. Thus the Angels ſpake to *Lot* to remove out of *Sodom*. Or laſtly, properly by a voyce uttered by the mouth of his Son, καὶ ὑπὸ τοῦ πνεύματος φερομένων, and of holy men of God who ſpake as they were carried or acted by the holy Ghoſt. Gen. 19. 1, 15. &c.

He ſpake (in a borrowed large ſenſe) likewiſe to their eyes, either by apparitions, or eſpecially by the written Word of God: and this manifeſtation was partly called Viſion, and perhaps from hence the Prophets of old, were called *Videntes Seers*.

God hath alſo revealed himſelf to men by ſpeaking to them inwardly, ſometimes to their phanſie by dreams, 33 *Job* 14. 5, 6. *verſes*. Numb. 12, 6, 8.

Laſtly, after a manner unſpeakable, God hath manifeſted himſelf to the minds of men, by dictating his Mind, and Will, and Word, to men choſen by him for that end. And this way of Revelation is called Inſpiration.

Thus all holy Scripture is given by *inſpiration of God*, as we beleeve.

And that upon ſuch arguments as are incomparably beyond all, brought in for evidence

evidence to beget belief of any other Religion; and such as to which nothing can be opposed to make them not to bee very credible. Which alone, if true, is a sufficient act on the proposers part to beget (not knowledge which requires scientificall, and the more artificiall arguments, but) such a Faith as the Motives or arguments thereof, are fit to perswade, those arguments coming in their severall proper powers.

This is a work which divers have had in hand, and brought to good passe, and it had succeeded better towards its high end but that the *envious* man will not endure any thing shall passe for an argument here, but one, the testimony of man, and that of none of the best friends of holy Scripture. Had not some of our own Divines decryed the Works of those other learned men of ours, which they cannot assent to, because their Interest sayes they shall not, and herein assisted the adversary brought on his knees in the conflict, Gods word had found a freer passage, and more belief upon the same, and better grounds.

The arguments made use of in this matter, are not all of one nature, some of them

them more directly tending to win belief, that these are the writings derived to us by hands of very great note from the holy pen men thereof, & the purest times: Others to gain and beget, with the holy Spirits efficacy in and with them such a Faith, as (Interests, self-love, and such other prejudices laid aside) will work by love, will, in acceptable measure, work righteousness, keep the Commandements.

Gal. 5. 6. Heb. 11. 33 Rom. 13. 8. &c. Gal. 5. 14. Acts 15. 9. 26. 18. 1 Joh. 5. 4. Rom. 5. 1. Mar. 16. 16. Heb. 11. 1, 33.

Lastly, purifying, and sanctifying the heart (as holy Scripture speakes) and overcoming the world is accompanied with Justification and Salvation, so obtaining the promises. Between which two considerations there is wide distance, which, well considered, will solve the Grand Difficulties in these Cases objected.

An argument that will pass among many Christians, is the holy Scriptures Testimony concerning it self, or properly Gods Testimony in holy Scripture concerning it. All sayings besides (saith *Salvian*) need arguments and witnesses to confirm them, *Dei autem sermo ipse sibi testis est, quia necesse est, quicquid incorrupta veritas loquitur, incorruptum sit testimonium.* Men

L. 3. de Gubernat. Dei.

1 John 5.9. may, God cannot lye. If we receive the witneſs of men, the witneſs of God is greater. Our Saviour ſpeaking perhaps by conceſſion, according to the vulgar opinion, perhaps otherwiſe, ſaith, If I
John 5.31. bear witneſs of my ſelf, (haply, [and have no other witneſs] is underſtood) my witneſs is not true, it will not paſs, or let it not. But ſpeaking according to their Law, and directly, he ſaies, Yet if I judge, my judgment is true; for I am not alone, but I and the Father that ſent me. It is alſo written in your Law, that the teſtimonie of two men is true, (*i.e.* muſt paſs) I am one that beareth witneſs of my ſelf, and the Father that ſent me beareth witneſs of me.

That God the Father, and J. Chriſt the Son, and holy Ghoſt, all bear record to holy Scripture, hath been ſubſtantially proved by others; and the ſame in effect lately, by a very pious, diligent, and learned Writer of our own, who doth all things like himſelfe.

Dr. Ham. Reaſon. of Chriſt. Rel.

This proof, me thinks, cannot reaſonably be refuſed by the Church of *Rome*. For why ſhould not the Scripture be believed teſtifying it ſelf to be Gods Word, at leaſt as well as they who (the greateſt part

part of the world denying it) affirme themſelves the only true Catholick and Apoſtolick Church of Chriſt, and only people of God?

I deſire the Reader to peruſe theſe Texts and compare them, and I ſhall adde no more to this head.

Rom. 9. v. 17. Exod 9. v. 16. Gen. 12. v. 3. Gal. 3. v. 8. Rom. 11. v. 32. Gal. 3. v. 22. Exod. 17. v. 5. Jer. 1. v. 2, 4, 7, 9, 11. &c. Acts 28. v. 25. &c. Mat. 11. v. 4. 2 Cor. 13. v. 3. Eph. 2. v. 17. 2 Pet. 1. v. 20, 21. & 3. v. 15, 16. Heb. 1. v. 1, 2. 2 Tim. 3. v. 15. & c. 4. v. 6, 7.

But if the Atheiſt will (as his irreligion ingages him) not accept this for a proof, ſince he cannot without manifeſt contradiction to himſelfe, both denie that God is, and affirm that he ſpeaks: Yet are we not deſtitute of ſuch proofs, as ſome apart, but more all together, will either convince him, or prove him a fool.

Theſe tend either to beget humane or divine belief, according as they are.

The former ſort ſpring from the witneſs of man, which though it cannot beget divine belief, becauſe nor Faith, nor

any other effect can rise higher than the cause whence it proceeds, and in which it is founded; yet may it by Gods Order and Dispensation prepare a man to divine belief.

And without doubt the Testimony of the Church was so evident authority to S. *Austin*, no fool, that he must upon the credit of so many honest, knowing, well-meaning men, believe this (or be fit to be hissed for an incredulous fool) that those Scriptures on which they preached, and which they professed, were the Originals, or else Copies of the holy Scripture, or Writings of Inspired men, most of them bearing their proper Authors name in their Front. Of which their Testimony they were able and ready to give exact account out of their Archives and Registers: so their predecessors upward till the Apostles.

There are some witnesses to part, (as Jews and Turks our professed enemies, and therefore willingly testifying nothing for us) and to all of it many thousands Saints and Martyrs, no atrabiliary male-contents, but advisedly resolved, sober Christians, who have sealed to the divine Truth in hand, and the consequents

quents thereof otherwiſe, or with their deareſt bloud: and ſome of them ſo unintereſſed in the world, and wholly devoted to Gods glory and the peoples good; that they could therefore have been content to have loſt their lives at leaſt, yea and their ſouls. Exod. 32. 32. Rom. 9.3.

This argument indeed from humane Teſtimony, can but prove that Jeſus our Saviour, the holy Apoſtles, &c. ſpake or wrote theſe words; as ſome of them knew, the reſt beleeved.

The other prove the Divinity thereof, and are together fit and ſufficient to beget divine belief, and they are ſuch as with divine authority have influence into the Heart of Man, and do build our Faith more immediately on Gods Truth, into which only, the beſt Faith muſt be analyſed; no principle, to him that confeſſeth this to be truly affirmed of God (that he is a Spirit infinite in all perfection, and therefore in truth) being in it ſelf more evident than this concluſion is, (it is therefore ſurely true, becauſe God ſaies it.)

Now Divine arguments are of two ſorts: Such as have power publick of convincing all men; or ſuch an one as

hath ſtrength to convince and aſſure privately, and that ſavingly, ſuch as reſiſt it not.

Thoſe of the former ſort, are either ſuch outward actions of God about the holy Scriptures, as do ſtrongly argue that they came from him, as his ſigns, miracles and apparitions wonderfull, either ſignificative of his preſence, or repreſentative of his perſon. The ſtrange light, the thick darkneſs, a private and publick, loud and ſtill voice, in a humane ſhape by his Angels, if not by his own Son as a *Præludium* to his humanitie, which after he took in the truth of Incarnation. Theſe ſtrange things either were wrought by God (and then holy Scripture is his Word, who is ſo juſt and holy, that he would never have uſed them to confirm a doctrine falſe, or none of his) or elſe not wrought by him, and then 'tis the greateſt miracle of all, that the world without miracles ſhould believe a Doctrine ſo contrary to ſelf-love and worldly intereſt, that the wiſeſt Heathens, as they were ſhort in the degree of teaching and urging vertue,' ſo they could in no kind once think of the proper Tenents and Inſtitutes of Chriſtianity.

Or

Or moreover, God hath done other deeds to prove the H. Scriptures to be given of himself. These are either concerning it, or by it.

Concerning it: He hath kept it in all necessary particulars, both sense and words unaltered, unmixt; so as his Justice, Wisdome, and Power, so as his just Titles of Law-giver, King, Lord, Father, Just, mercifull Judge, require of him, besides our necessity. And to doubt hereof, were so far forth to doubt whether we should love and serve him, or indeed believe that he is God, that is, infinite in all perfections. He hath kept it against so many great inroads and invasions of the Devil and his instruments, a wicked persecuting world, and false Brethren, *Traditores* Traitors against it, in such alteration of times, and vicissitude of affairs; though it crossed the corrupt reason and affection of people soaked in Idolatry and sinfull lusts, living at ease; whereas this Book, and Doctrine thereof was attended with the Cross, and persecution.

By it God hath done strange deeds; overthrown the kingdome of Satan so long and strongly founded in the world,

ſtanding on the two main pillars of Devils Oracles, and *Dæmons* Idolatrie; and eſtabliſhed his own in the hearts of many millions, ſo deeply, as that they dare die for't; in ſo ſhort a time, that though Gods Word, without the efficacie of the holy Ghoſt, be a croſs to the mind, and fleſh, or ſenſuall appetite of man; and the Miniſters few, inferiour, infirm, (yet of undaunted courage) oppoſed by Adverſaries ſubtile, powerfull, in authority, of contrary practice and profeſſion; and withall exaſperated with calamities which they imputed to Chriſtians and to the change of Religion: yet the work of their Converſion, and the fall of Satan was as quick as lightning.

Now thoſe arguments proving the holy Scriptures divinity which God ſet or implanted therein, are conſidered either Simply, or Comparatively one part with another.

In the former are to be conſidered the kind of the Doctrine, and the phraſe of H. Writ.

The Doctrine is propounded to man

in

in Precepts, wherein not only the matter and ſubſtance of duties, in themſelves holy, are injoyned (which argues the holineſſe of that God who commands them for our good) and are confidently preſcribed to be done by man, though croſſe to his fleſh and bloud, (which argues Gods omnipotence) but alſo the manner of their performance is required to be out of conſcience, and love to God and our neighbours, without hypocriſie or impurity of the heart, which is known to God alone. Hence appears in the ſcripture (as the former attributes of holineſs and omnipotence, ſo) omniſcience alſo.

It comes to man moreover in promiſes and threats, which are ſo many Motives to man to obſerve the precepts to doe them, and can be fulfilled or executed only by God, and available to move no man but the conſcience of ſuch as acknowledg the precepts to come from God. The authority of mans bare commandement depends upon the proveableneſs of its juſtice and equity: but the authority of Gods commands depends upon their power from God.

Neither is it only propounded to man, but

but alſo otherwiſe exerciſeth it ſelf about him, as in declaring and tendring ſeverity to the wicked, mercie to the juſt, and the fit temperature of them both in Chriſt; ſo that although God dearly love his Creature, yet he will not be reconciled without a Mediatour, and him beſprinkled with his owne life-bloud, though he be his Son: whom indeed, having ſuffered, he will raiſe up, place at his right hand, make a King and Saviour to the ſons of men, Author of Salvation to all that obey him.

Yea though God would have all men to be ſaved; yet he applyes powerfully the efficacie of his obedience and ſufferings to Beleevers and pœnitent Sinners only, and to ſuch as by their obedience and ſufferings are, or are ready to be *conformed to the Image of his Son:* And unto them he imparts a greater meaſure of glory than ever *Adam* in his beſt integrity was capable of, *viz.* to ſit on Chriſts own Throne with him, as Members with the Head.

By the phraſe of Scripture, I mean not the concinnitie, and elegancie, and bravery of the flouriſh of the ſtyle, (though there want not ſome who dare with the Song of

of *Moſes*, the Pſalm of *David*, and the beginning of the Prophet *Iſaiah*, challenge the loftieſt wing of *Homer* to ſoar a pitch, and the Prince of Latine Poets to ſing a ſtrain) But the attributes of perfection given it, which God its Author claims to himſelf, as to be the *ſearcher of the heart, and trier of the reins*, Almighty in a ſort, &c. which it acts in a ſtrange manner, whether you conſider the perſons to whom Kings as well as Peaſants, nay the Prince of darkneſs, and the whole world without exemption of any; or the manner of denouncing and commanding in expreſſions of Majeſty (which in any but God, were inſufferable, being to all men) *I am the LORD thy God*, no other Preface. *I the LORD have ſpoken it*, this is the Concluſion. Thou ſhalt, thou ſhalt not, upon pain of evils here and in hell, or in hope of the promiſes of the life that now is, and (in heaven) that is to come. Here's the ſtyle. Deut. 33. Pſal. 104.

The Harmonie of one part with another, is found by comparing the Doctrines uttered and penned in ſuch diſtance of times and places by ſo many Writers: Of whom in the old Teſtament *Iſaiah* was ſawen to pieces by *Manaſſeh*,

Jeremy

Zech. 1.1. Mat. 23.35 *Jeremy*, *Ezekiel*, *Amos*, slain, and *Zechariah* the son of *Berachiah* between the Temple and the Altar; and divers writers of the New Testament, and all this for the only profession of that truth which they spake and wrote, and would not recant.

Moreover, by comparing the Figures wth their Antitype, the shadow with its body. Heb. 11. 19. How fit a body was our *Jesus* to their *Isaac*, whom *Abraham* received from the dead in a figure; to *Sampson*, to the Prophet *Jonah*, and his other shadows!

Adde hereto predictions or propheſies with their conform or answerable event, even in things most contingent, and often to mans reason, next impossible, and that long before. Here is the finger of God without doubt. Which of the Heathen Gods ever yet answered the Prophet *Isaiah's* challenge? Compare onely *Gen.* 15. *v.* 13, 14. with *Exod.* 12. *v.* 40, 41. and wonder. Is. 41. 21, 22, 23. 44. 7.

The antiquity of H. Scripture above the writings of the Heathen is not nothing; But I pass it, and end this Disquisition with that argument, which serves not so to convince other men, as savingly to ascertaine some few, such namely as resist not, but receive it. This

is

is the Teſtimonie of the holy Ghoſt witneſſing this truth [that holy Scripture *is given by inſpiration of God*] which he doth by inlightning the mind to conceive it; by inlivening and ſtrengthening the heart with abillties to perform the commands therein contained, in expectation of the pretious promiſes, which the ſame holy Spirit convinceth the mind to be faithfull and true, and converts the will to eount them good, worthy of all *acceptation*, and by his moſt powerfull grace (God only knows how) makes us (all worldly ſelf-love laid aſide) relye upon the Lord Jeſus only for righteouſneſs and life; in the promiſes whereof the ſaid holy Spirit confirms and eſtabliſheth us, ſealing us to the day of Redemption, with the holy Spirit of promiſe, the earneſt of our inheritance εἰς ἀπολύτρωσιν περιποιήσεως, till Godfetch out, by compleat Redemption, his ſealed; and they injoy the purchaſed poſſeſſion, unto the praiſe of his glory. Eph. 4. 30. 1. 13, 14.

Note here, that we ſpeak of the Spirit of Chriſt (no other Spirit) that takes of Chriſts Goſpel, (no other Goſpel) and thus cauſeth the praiſe of his glory, or glorifies him. Brings Chriſts ſayings to their remembrance, and not the Devils or Joh. 16. 14. Gal. 1. 8. Joh. 14. 26.

Mans

Mans Enthusiasms, or conceits of Infallibility.

This holy Spirit of God, we may, must follow, not fearing any giddyness in a round objected to this part. For neither is it all one (as I have said) to beleeve such a Chapter and verse to be Canonical; and to beleeve it when it appears to be so: Nor do we offer to prove to them by this argument, that holy Scripture is Gods Word; only we say, Gods Spirit proves it unto us.

Of this infinite favour, giving holy Scripture by inspiration, Gods goodness to weak forgettull man, and his Justice, that he might judge the world righteously, and his wisdome, who knew what was best for us; were the proper sources or Originals; That we might
2 Pet. 1. 19. have a more sure word of Prophecie, (because written) then that which came by unwritten Tradition, ready to be forgotten, even that word of God to become Scripture, or that holy Doctrine, written by holy men of God in the Church, which was before the Church was, by, and to which the Church and every live Member thereof was called from the beginning.
Psal. 93. 5. That these sure testimonies which were written

written afore-time might be for our Learning, *even a Lamp to our Feet, and a Light to our Paths, a light shining in a dark place* (making obscurities plain) that we through patience and comfort of the Scriptures might have hope: For our example, for our admonition upon whom the ends of the world are come. That it might be the rule of that worship required of us by God. It is written, thou shalt worship the Lord thy God, and him only shalt thou serve. That we may learn, not to thinke above that which is written, and if we speak, to speak as the Oracles of God. That we may try the Spirits whether they bt of God or no, and that by searching the Scriptures (as the noble *Bereans* did.) That we may learne to heare and obey Christs voice, not the voice of a stranger, to obey God more then men, to know the true Shepheard from such as come in Sheeps cloathing, and are ravenous Wolves.

Psal. 119. 105. Rom. 15. 4. 2 Pet. 1. 19. 1 Cor. 10. 6, 11. Mat. 4. 10. 1 Cor. 4. 6. 1 Pet. 4. 11. Ioh. 5. 39. 1 Ioh. 4. 1. Acts 17. 11. Acts 5. 29. Ioh. 10. 4, 8, 16. Mat. 7. 15.

In a word, for all those ends and uses in the verse before the text, That a man may be wise to salvation through faith in Christ, answerable to that of Saint *John*, These things are witten that ye might believe, and believing, might have life through

2 Tim. 3. 15. Ioh. 20. 31.

through his name. In the verse following
2 Tim. 3. 17. the Text, that the Man of God may be perfect throughly furnished unto all good
V. 16. works: and in the Text, *All H. Scripture is given by inspiration of God, and is profitable for Doctrine, for reproof,* (or confutation) *for correction, and for instruction in righteousness*; which ends comprehensive of all other, are the Subject of the Discourse following.

Now what cause have we poore men (justly deprived of original righteousnes living as without God in the world, not having him in all our thoughts) to bless Gods Holy Name, who gave us this New Light, the last Revelation of his whole Counsell, his entire last Will and Testa-
Rev. 22. 18, 19. ment, to which nothing is to be added, from which nothing to be diminished, under the highest plagues and forfeitures, expressed in most terrible words by the dreadfull God who gave them by inspiration, even the holy Scripture!

Which therefore is αὐτόπιστος, ἀξιόπιστος ἐν πίστει ὑποδοχῆς ἄξιος. A word faithfull in it self, worthily beleeved, worthy of all acceptation. So truth it self, that it only is fit to be standard and rule of all saving truth, a perfect Canon, a never failing Touch-stone to try all spirits. And

And can receive no authority or ſtrength from man, as if the Churches definition made it a κανὼν or Rule, who found it as it is (for we hope they added or ſubſtracted nothing) But from God it hath to be a rule to man in order to his happineſs, from whom it hath to be.

Let the 20. Article of our Engliſh Confeſſion, to which we formerly ſubſcribed, ſpeak its mind.

The Church hath power to decree Rites and Ceremonies, and authority in Controverſies of Faith; And yet it is not lawfull for the Church to ordain any thing that is contrary to Gods word written; neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witneſſe and keeper of holy Writ, yet (as it ought not to decree any thing againſt the ſame, ſo) beſides the ſame ought it not to inforce any thing to be believed for neceſſity of ſalvation.

The 21. Article ſayes thus,

Generall Councels may erre, and ſometimes have erred, even in things pertaining unto God.

Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unlesse it may be declared that they be taken out of holy Scripture.

To these we heartily subscribed as to points about the chief foundation of Reformation in Religion: The contrary assertion being the strongest Hold and Castle of the errors we forsook.

Who, after all this, dare dispense with any standing and fundamentall Canon in H. Writ? Who dare say, I man am above Gods word? when none but the Author can give authority of this sort, as is somewhat too clear to need proving.

And for my part, I dare not ascribe such *αὐτοπιστίαν*, authentickness and infallibilitie to the judgment of any men, be he preacher or private person (though never so wise or honest) as to give away the H. Scriptures prerogative, which it could receive from none but Gods Inspiration.

If I should believe any thing in Religion to be true or false (whoever spoke it) upon a mans bare word, without expres Scripture, or good consequence rightly deducible therefrom; I should have cause to think, I had exchanged my Nature of Man

Man for that of Beasts, who follow the Herd, not alwayes *qua eundum*, which way they should, but *qua itur*, after the gang: or else good Religion for bad, to believe in man in stead of God: or else my reason with a Fool, to trust another mans eyes, rather than mine own, in things I can well see.

Never was there mere man alwales free from error, God and his Word only are so true, as infallible. But all men are liers (so far as that possibly they may erre, and doe) saith the man inspired by God; and that very sentence was given by inspiration.

It remains that I humbly desire my country-men to doe themselves a favour or two.

One is, to be as willing every word of Scripture should be true and good, as men are, that the stories thereof (which little concern them) be true; and the promises thereof (which please them well) should be good. Or I make it mine hearty requeſt, that they be wel-pleased to believe the same of the precepts and threatnings of Divine Inspiration in holy Scripture,

that they doe of the promiſes. *i.e.* That the thing in every of them propounded is good, therefore to be conſented to and imbraced, as well as the propoſition that carries it, is true, and to be firmly aſſented unto. This were a complete beleeving.

And all cauſe in the world, why I ſhould prevail. For God is μόνος σοφός, The only wiſe (ſayes the Apoſtle) whoſe underſtanding is infinite. Therefore Pſa.147.5. knows perfectly what he ſaies. He is faithIſ.49.7. full, and the Holy One of Iſrael ἀψευδὴς Tit.1.2. who cannot lie, not poſſibly. Heb.6.18.

Beſides that we highly honour God the Author in believing his Word, thereby giving him the glory of his veracitie, the contrary whereof makes, *i.e.* counts him a lyar, or behaves it ſelf, as if it did. We ſhall reap the ſweet comfort thereof in the evill day, amidſt all aſſaults, and ſing, I know whom I truſted, God in his Word; God that cannot lie, who is faithfull and righteous in all his wayes and *Chaſiadh* good, kinde, holy in all his works, and in none more than this worke, his holy Word.

And for my part, if I were certain any implicit Faith would ſerve my turne in all

all points, I durſt not venture on the Colliers round Faith, *Quid credis? Fidem Eccleſiæ. Quid Eccleſia? Meam Fidem.* But would dare to truſt my ſoul upon the H. Scripture, and believe moſt firmly that to be highly true and good, which God the Author had inſpired as the ſenſe of it, whatever that ſenſe ſhould fall out to be.

To this H. Scripture we muſt ſubmit our ſelves as to the high Law of the King of Kings, and Lord of all, even Lords. In ſo doing, God will reap the honour, we the benefit.

There is one only requeſt to make to Scholars, Divines, who have their ſenſes exerciſed in the Scriptures.

It is, that ſome one or more would gather up the fragments, the jods and tittles of this inſpired Word, that nothing be loſt, and compile them in a Work together.

Plainly, Very many have taken great good pains in Commentaries, Gloſſes, Annotations. And of this laſt ſort (diſparaging none) *Eraſmus, Beza, and Grotius*, men of vaſt parts, all. Theſe, here and there, have gathered up the Adverbs, Conjunctions and Prepoſitions, &c. and happily

pily oftentimes rendred them to their proper ſenſe. But have laid their gatherings ſo far off, in ſuch diſtant repoſitories, that it's farre more labour to put them thence into a basket, then from H. Scripture where they are, and whereof they are part.

That I may give an inſtance of my meaning, I put theſe few Quæries, and they are no more, neither would I be miſtaken, as if I at all intended to dogmatiſe.

I. *Quære*, about the particles כי, *διὸ, ὅτι, quia, &c. ideo, &c. Nam, ſed, &c. becauſe, therefore, &c. for, &c.*

Quære, Whether the word [*becauſe*] in 1 *Sam.* 2. 25. [They (*Elies* ſons) hearkened not to the voice of their Father *becauſe* the LORD would ſlay them] might not as Grammatically, and Theologically, be rendered (in ſtead of that cauſall) by this *illative* conjunction [*therefore?*] As Theologically, becauſe as well (at leaſt) clearing God from all aſperſion of *cauſing* or *authoriſing* mans ſin, and the *deſtruction* thereby intentionally cauſed; that the blame

blame of their *destruction* may be laid upon themselves, where it ought. O *Israel* thou hast destroyed thy self. I know the ordinary reading may have good sense, but is it so good? Hos. 13. 9.

And as Grammatically, since the Hebrew Conjunction ל there used, is so rendred by the same our Translatours, I believed, *therefore* have I spoken: and so ought to be, as is evident from Saint *Paul*, who citing these words, following the Lxx, renders them by Ἐπίστευσα [διὸ] ἐλάλησα, which διὸ is translated *ideo* in the Text, and *propter quod* by *Arias Montanus* in the Margine of his Interlinear Translation of the place in the Greek. By *Castellio* and his adversary *Beza*, *ideo*: By *Tremelius* in his Latine out of the Syriac, and before him, by *Erasmus*, *propter quod*, and so before them all by the vulgar Latine, and by *Erasmus* in his Annotations on the place, *quapropter*, and *propterea quod*. Psal. 116. 10. 2 Cor. 4. 13.

And if it be better read in that place of *Sam.* [*therefore*] than [*because*] may it not also be so in that place, *Jer.* 4. *v.* 18. This is thy wickedness *because it is bitter, because it reacheth unto thine heart*, which beares a hard construction; when by reading *therefore*, therefore, all is clear, and runnes

currently after the immediately foregoing words in the same verse, Thy way and thy doings have procured these things unto thee; This is thy wickedness, *therefore*, &c. And indeed Buxt. in both these texts translates the Conjunction *igitur*, *ideo*, *idcirco*.

Lex voce. כִּי.

But especially, doth not this give much light and clearness to that difficult passage in the Parable, dangerously, by some misinterpreted? Her sinnes which are many, are forgiven [*for*] she loved much.

Luk. 7. 47. Seing כִּי is by the LXX rendered ὅτι, which our last English renders [*that*] the Num. 24. 1. Latine *quod*, and the same כִּי Grammarians and Translators yeild by *quia*, *quoniam* &c. And since the Greek in that famous place of Saint *Luke*, named, hath (ὅτι) which answers no more to כִּי than דִּי doth; why should we rather translate it *quoniam*, with the vulgar and others, or *quia*, or *nam*, &c. with others, than *ideo*, *idcirco*, *igitur*, *therefore*, as I have shewed the particle כִּי to be divers times used, and perhaps as often *illatively* as *causally*? Then all is clear in the Parable. To whom most is forgiven he will love most (as St. *Peter* answered with our B. Saviours approbation, ver. 42, 43.) Our Saviours application or assumption followes, and it must

muſt be anſwerable to the ſenſe of the propoſition he approved, *v.*47. Her ſins which are many are forgiven, then he concludes, *therefore* ſhe loved much.

Perhaps therefore this word were better exchanged in the Tranſlation.

The learned *Grotius* on the 12.c. of St. *Iohn* v.39. (where our Tranſlatours read [*becauſe*] though *v.*49. [*for*] in ſtead of ὅτι) notes thus, *Malim hoc ὅτι per* [*nam*] *vertere, quam per* [*quia,*] ſo *Trem.* renders it, *v.* 49.

Now conſider, Why ſhould not that [*for*] ſo rendred, be rather read [*therefore*] at leaſt, ſo interpreted? For the firſt abovenamed reaſon, To clear God from ſuſpicion, that any effect of his wrath (in this life) ſhould cauſe them to fill up their ſins alwayes. When the ſenſe would be preſently clear if the words were read thus. *They* (the Jewes) *are forbidding us to ſpeak to the Gentiles,* (to the end) *that they might be ſaved, to fill* (or hereby filling) *up their ſins alway, therefore* the wrath is come upon them to the uttermoſt. 1 Theſ. 2. 16.

Though the word rendered as it is, may bear a good ſenſe elſewhere, but I know not whether there or no.

The word here rendered [*for*] by which I would underſtand [*therefore*] is [δὲ, autem

autem, sed, vero, but] yet by the vulgar 'tis there translated [*enim*] so by *Beza*.

Now that כי signifies also the same with *enim, viz. Nam, Buxtorf.* in the word will tell you and no more. Thus כי אם is used *Psal.* 1. *v.* 4. rendred by *Arias Montanus, quinimo*; by *Iunius* and *Tremelius, sed*; the proper signification of δὲ in the Text to the *Thessalonians* now before us.

That כי in other places signifies [*therefore*] is plain; that it is translated [*sed* and *but*] is as plain. May it not then, at least signifie (if it be not to be translated) [*therefore*] in this place?

All this while I am not afraid of [*because*] but like it very well where it should be, and know that it is a *rationall* conjunction, and a *ratio* or argument may be from other Topicks beside the *cause*, yea, from the effects; even then when we may handsomely say [because] yea even from such as are inartificiall, and utterly extraneous to the thing testified.

I will but adde on this head, what St. *Chrysostome* on *Iohn* 12. 37, 38, 39. saith of this [ὅτι] τὸ [ὅτι] (here again πάλιν) καὶ εἶπεν, οὐ καὶ αἰτιολογίας, is not *causal*, he saith, ἀλλ' ἐκβάσεως, but *eventuall*, or illative. Οὐδὲ

γὰρ

γὰρ ἐπειδὴ, &c. For not *because Isaias* said, did they *therefore* not believe; but ἐπειδὴ οὐκ ἔμελλον πιστεύειν, διὰ τοῦτο εἶπεν Ἰσαίας, Because it would be that they beleeved not, therefore *Isaias* said so. He addes a reason, which is to shew τὸ τῆς γραφῆς ἀψευδὲς, that holy Scripture cannot lie, and that things are not one way spoken, and come to passe another; &c. They would come to pass, so that the Prophet foresaw them, ἐπειδὴ ἀνιάτως εἶχον ἐκεῖνοι, because, or being the men were incurable, τὸ [οὐκ ἐδύναντο] [they could not] stands for ἀντὶ τοῦ [οὐκ ἤθελον] κεῖται [they would not.] Soon after, τὸ σφοδρὸν τῆς βουλήσεως δύναμιν λέγων. Where is more to this purpose. This the father cals ἐδίωμά τι τῆς γραφῆς, the Scriptures Idiom. By which he saith, is understood no more, but that the Prophet of God herein could not lie, &c. If they should have beleeved, the Prophet would have truly said so.

Quere

II. *Quære*, about the signs *ſhall*, *will*, *let*, &c. *do*, *doye*, *ye do*, *ina that*, *leſt*, &c.

Quære, whether in that famous place *Pſal.*95. *v.*7,8. repeated in the Epiſtle to the *Hebrews* c. 3. *v.*7,8. & c.4. it ſhould be read, To day if ye *will*, or rather, ye *ſhall* hear his voice, harden not your hearts? Since it is not ἀκούσετε by [ε] in the Indicative Mood, the firſt future; but ἐὰν ἀκούσητε by [η] in the firſt Aoriſt of the Subjunctive; *ſi* [*audieritis*] not [*audietis.*] May not the Aoriſt ἀκούσητε as well referre to time paſt as to the future, as *audieritis* is in both Tenſes, If ye *have*, or if ye *ſhall*? that the ſenſe may be, If at any time or whenſoever, or if To day, by Gods providence, ye *have* heard, or *ſhall* hear, Gods voice: then 'tis your part to beware of hardening your hearts, that which is chiefly intended being *not-hardening*, and not the hearing: whereas if we read [*will*] it will hardly be, or Divinity, or ſenſe, perhaps. May we harden our hearts, if we will not hear? Conſider it.

See 2 Tim. 3.12. Jam.4.4.

Note moreover, that [*audio*] if taken for [*obedio*] as 1 *Sam.*15.22, governe a Dative caſe

caſe, as *dicto audiens*; but here the Latine hath it *vocem audieritis* in the places named. See *Vulg. Jun. & Trem. Beza, Arias Montanus, &c.* not to name that ἀκούσητε here governs (as a verb of ſenſe) the Genitive τῆς φωνῆς.

Now then, why ſhould not, by like reaſon, [*ſhall*] be tranſlated [*will*,] and contrariwiſe [*wil*] be exchanged for [*ſhal*] or [*let*] and others notes of commanding for [*ſhall*] as [*ſhall*,] or [*ſhalt*] for a word of command? yea and for [*will*] ſometimes? and ſo their conjugates? Eſpecially if, for want of ſuch interchanging, ſeverall places of holy Scriptures be in danger to be miſinterpreted to the favouring of ſome great error, at leaſt by obvious conſequence.

And *quære*, whether it be not likely that ſuch miſtakes, are ſometimes, and in ſome, not ſo much in voluntary, as wilfull and upon deſign, to force and writhe holy Scripture to patroniſe ſome prejudice of a beloved opinion?

In the 13.c. of S. *Mat.v.*14 conſider, whether it were not as wel tranſlated, By hearing ye *wil* as ye ſhal *hear*, and *wil* not (having *will* to evill) rather then *ſhall* not underſtand; and ſeeing ye *will* or *ſhall* ſee, and Mat.13.14.

and rather *will* not, then *ſhall* not perceive. Eſpecially becauſe in the next verſe this
Ver. 15. is ſaid to happen to them by their evill ſelf-will: For, &c. and their eyes they have cloſed, leſt they ſhould (that will be the ſucceſs thereof that they *cannot*, perhaps, loving their luſt they *will* not) ſee, hear, underſtand, be converted and healed.

Quære alſo, If it be not an Hebraiſm *reciprocum pro paſſivo*, noting no more, but indefinitely, *their eies are cloſed.*

This place is taken out of *Iſa.* 6. 9, 10. where that, which is in S. *Matthew* expreſſed in the future tenſe, as prediction of ſin, puniſhment, or both, by [*ſhall*] or [*will*] is Imperative and Minatorie. *Hear ye indeed*, but *underſtand* not, *ſee* ye indeed but perceive not. Make the heart of this people fat, make their ears heavy, and ſhut their eyes, *leſt* they ſee, hear, underſtand, convert and be healed.

The reaſon of which ſeems to be clear from the manner of the Hebrews uſing the firſt Future Tenſe, with its ſigns *ſhall* or *will* for the Imperative Mood, with its ſignes, [*let it*] *do*, *be*, &c. for a good reaſon; Becauſe the thing commanded is future, or to be done. Which is likewiſe confirmed

firmed from a very real argument, even by all the Imperative forms in the Decalogue expreſſed in the Future, *Thou ſhalt, Thou ſhalt; Thou ſhalt not, Thou ſhalt not, &c. i.* do, do, do not, do not, do not, &c.

This way will make ſhort work concerning thoſe curſing forms, *Curſe ye Meroz,* if it ſignifie no more than *Meroz will or ſhall be curſed*: and *Pſalm.* 109. from the 6. to the 21. *v.* incluſively; which perhaps may be wondered they ſhould be curſes from the mouth of that holy Man of God who (as often elſewhere, ſo) juſt before in the 4. & 5. *v.* ſaid he loved them, prayed for them, did them good, and again loved them. This will hamſtring that kind of unchriſtian Oratorie of raſh curſing, if either that reaſon that hath been now uſed, or St. *Aug.* be heard, ſaying, *Propheta per imprecationem, quid eſſet futurum cecinit, non optantis voto, ſed ſpiritu providentis*: Theſe things the Prophet ſpake in curſing forms, not that he wiſhed they ſhould be ſo, but foreſaw by the Spirit of Prophecy that they would be ſo. Where you may read much more to this purpoſe. *Let, let, let,* &c. by this way being nothing elſe then *ſhall* or *will, ſhall, ſhall, &c.* Iudg. 5. 23.

De Serm. Domini in Monte.

To

To the same sense the Author of *Quest. and Answers*, under the name of *Justin* the Martyr, where he saith, S. *Paul* (in saying to the High-priest, God shall smite thee, &c. and to *Alexander* the Coppersmith, who had done him much evill, The Lord reward him according to his works) did neither curse them, nor revile them, his words were neither ὀνείδη nor λοιδορία, ἀλλὰ προρρήσεις but predictions foretelling what would and should befall them, beseeming the man, the Apostle, who revenged not himself, but gave place to wrath.

Resp. ad Quæst. 125

2 Tim. 4. 14.

The like may be said of some praying formes.

To name only that of the Apostle for *Onesiphorus* supposed to be then dead: (for he salutes his familie not him, contrary to his use in such cases) which is urged by some, of no mean note, for the lawfullness of praying for the dead: The Lord grant to him (in the Imperative sense) that he may finde mercy of the Lord in that day! Why may not it (upon the former grounds) be rendred, at least expounded, The Lord will grant him to finde mercy then?

2 Tim. 1. 18.

One thing more, It would be observed that

that some words, as ἐστὲ γινώσκοντες, βλέπετε, &c. used in Holy Scripture, may indifferently (if nothing else hinder) be rendred Indicatively, or Imperatively, Do ye, or ye do, For this ye know, or know ye, either *scitis* or *scitote*, if ye knew it not before know it now. And see ye, or ye see how ye walk circumspectly, *videtis* or *videtote*, both. By this little, those places parallel (to that first named in this Quære out of S. *Matthew*) may be understood perhaps. In the three first of which places [ἵνα, *ut*] is used to signifie (as some think) not the *intendment*, but *successe* or *event*, as they say appears by that place aforenamed, and by another parallel to that, and to all those last named. Though in S. *John* c. 5. *v.* 34. ἵνα seem to signifie, contrariwise, the intendment, without (or not the) successe, as they say, seems to be apparent, from *v.* 40. *But ye will not come, &c.*

Eph 5 5.

v. 8. περιπατεῖτε, *walk ye*, or *ye walk*.

v. 15.

Marc. 4. 12.

Luc 8. 10.

Ioh. 12. 39, 40.

Rom. 11. 8

Mat. 13. 14, 15.

Acts 28. 26, 27.

Ioh 5. 34, 40.

III. *Quære*, about καὶ, *&*, *etiam*, *and*, *even*, &c.

Quære, Whether in the Prophet, of those words, [*Thy King cometh*, &c. riding

Zech 9 9.

upon an Asse, [*and*] upon a colt the foal
Mat. 21.5. of an Asse] (cited *verbatim* in the Gospel)
Ioh. 12.15. it be not plainly determined by S. *John*, That he rode but on one, *viz.* an Asses colt, not on an Asse besides?

Gal. 1.4. Also whether it be well read, *God and*
Col. 1.3. *our Father*, Thanks to God *and* the Father
1 Thes. 1.3. of our Lord Jesus Christ. God *and* our Father again; and in other places.

2 Cor. 1.3. Or whether [*even*] were not better placed there, in stead of [*and*] as our Translatours have sometimes done, God *even* the Father of our Lord Jesus Christ. Seing καὶ notes indifferently & and *etiam*, *and* & *even*; and since if it be read *and*, it must be interpreted [*even*] lest we commit absurditie in placing our Saviour (supposing his riding to be but once) on two beasts together: and erre dangerously in Divinitie (as some have done) by imagining God to be another from (and not the same with the) Father of our Lord Jesus Christ, and our Father there spoken of.

I will adde but one place, where καὶ by us rendred [*both*] seems rather to be, of right, translated [*and*].

Rom. 11. ὦ βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως, &c.
33. O the depth of the riches, both of the wisdome,

wisdome, and, &c. where *Theodoret* first gave me advice to read [*and*] in stead of [*both;*] and *quære*, whether it be not the Apostles intent, as may seem to appear from the two next verses, which are an ἀναπαλαίωσις, a particular rehearsall in words interpretative of the former. For who hath known the minde of the Lord? O the depth of his knowledge! Or who hath been his Counsellour? O the depth of his wisedome! Or who hath first given to him, and it shall be recompensed to him again? O the depth of his riches!

Of this minde are *Origen* and S *Chrysostome*, that I know, of the Ancient, and many learned Neoterics of our own and the Roman Confession. *Illyricus. Bucer. Aretius. Corn. a Lap.*

IV. *Quære*, about the Præposition [*For*] signified by πρὸς, εἰς, ἐν, διὰ, ὑπὲρ, ἀντὶ, &c. *Ad, ob, propter, pro, in. To*, the sign of the Dative case. *To*, the sign of the Infinitive Mood, in the active and passive sense, &c.

Quære, Whether the particle πρὸς (four times used in the text) the Theme of this Work, and alwayes translated by us [*For*] 2 Tim. 3. 16.

do not expresse the Latine Translations which constantly use [*ad*] in the place. And if so, whether these particles [*to* and *for*] πρὸς & εἰς had not need to be diligently expressed in the severall Texts where they are found: seeing it is manifest that in many places they are not used to signifie the same?

In what sense doth the *Psalmist*, twice in one verse, use the word [*For*] doth it not in effect signifie the same that [*against*] by reason of its noting the Dative case, and the Infinitive signification? The place is [*For*] that is a conjunction signifying [*because*] Without cause (saith *David*) have they hid *for* me their net in a pit, which without cause they have digged *for* my soul. As men dig pits, and lay snares there, for beasts falling into those pits [*for*] to take them, [*for to*] &c. for their flesh, for their skins; out of their coveting appetite to have them, out of their angry appetite to rid the Country of them; So *Saul* &c. behaved themselves toward *David*, as if it were [*for my hurt.*]

Psal. 35.7.

And in a sense agreeing to (though differing also from) this, the Preposition ἀντὶ signifies *pro* & *contra*, (though *pro* be [*for*] or [in stead of] there) in the word

Antichrist

Antichrist, as some Divines contend.

And sometimes [*for*] ones good, is [*against*] his harm. It would be well inquired how the shepherd is [*for*] the sheep and they for him. The greater [*for*] the lesse, and back again. What ὑπὲρ answers to in the notion when applyed to praying for *Peter*, for others, &c.

The truth is, this one word [*For*] this little prepositon, if not soundly stated, will (as it hath in the Socinian Controversie) so far trouble our Divinitie, as a great deal of sense, and multitude of reasons, besides good words wil not appease, if it be not timely undertaken (by some able pen) to be prosecuted where very able ones of our own have left it, being prevented by death or otherwise. Men skilful in this knowledg, know wel what I say, and I doubt not, prove it too true.

It were well worth good labour to finde out the true importance of the particle διὰ twice repeated (in two severall clauses, and to severall purposes) in one Text, and twice translated [*for.*]

Who was delivered [for] *our offences, and was raised* [for] *our justification.* Rom 4.25

May not [διὰ, *for*] in the former clause signifie the impulsive cause, in the latter

the finall? Yes (saith *Crellius*, granting that here to *Grotius* readily, which elsewhere he is more difficult in yeilding.) *In priori loci membro causam impulsivã, in posteriori finalem significare vocem propter; quod quo minus fiat nos non pugnamus.* Ill agreeing to his Master *Socin.* who affirms that instead of *pro*, propter, *reponi potuisse* and presently, *dicti autem pro significare causam tantum modo finalem.*

Crell. contra Grot. de satisfactione Resp. ad cap. 1. partic. 117.

Socin. prælect. cap. 20

Much more he hath to that purpose; of which the very learned *Vossius* (in his smart defence of the no lesse learned *Grotius* against *Ravenspergerus*, of whom *Grotius* had deserved better then to be so traduced by him) takes a particular account.

J. Ger. Voss. Resp. ad judicium Ravenspergeri cap. 16. Leg. eundem cap. 17. 18.

It is wonderful to observe what a coil is kept by *Crellius* (as by *Socinus* before him) about ἕνεκα, ἀντὶ, and the rest of the prepositions controverted, how loath they are to find, in ἀντὶ commutation, or surrogation of one in anothers stead, and yet will not deny but it may be so.

Crell. ubi sup. Resp. ad cap. 9. partic. 2.

Here is good work for Criticks that have leisure to exercise their senses and their pens.

Mr. Medes Apost. of the latter times, part. 2.

How ἐκ signifies the instrumental cause or manner of doing, see our learned Country-man Mr. *Mede* and others; how near the sense of it is to διὰ with a genitive

genitive caſe. Conſider alſo whether διὰ applyed to our Saviour in the Genitive caſe may not be rendred *propter*, atwell as *per*. And how εἰς is the ſame with ἐν in ſundrie Scriptures.

Large is the field, great wil be the crop, of much profit, though ſeeming little, if this work by ſome able and diligent hand be undertaken and performed.

There are beſides theſe, ſundry little particles, as πᾶς, πᾶσα, παντὸς, πάντων, πάντα, & many more, the interpretation whereof hath ſtrangely exerciſed great men in other Controverſies of very weighty Divinitie; I could heartily wiſh the proper importance of them, and ſuch other, were impartially ſtated in their ſeverall places where they are found, ſuch vaſt weight being laid by men on theſe little props.

Reader, I have thus far deteined you. Pardon my boldneſſe, I have done ſo perhaps for thee in like caſes. The good Lord teach us all what we ſhould do; and enable us to do what he teacheth, making us throughly furniſhed, by his holy Word, to every good work, and wiſe unto ſalvation! is the heartie prayer of

Thy ſervant in the Lord

PHILO-BIBLIUS.

OF THE *HOLY SCRIPTURE:* OR SERMON-NOTES ON II *TIMOTHIE* III. 16.

Being the Theologicall Ground of another Treatise of the Author extant under the title of *METHODUS CONCIONANDI*, Containing a learned and brief exemplification of the same Method.

Translated (a great part) out of his Latine Copie.

OF THE HOLY SCRIPTURE.

2 Tim. III. 16.

Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnesse.

AXIOM. I.

Ὠφέλιμος πρὸς διδασκαλίαν.

Holy Scripture is profitable for doctrine.

Explic. [διδασκαλία] is in holy Scripture used two wayes:

For { The *DOCTRINE* wherewith the minde is informed. *Marc.* 7. 7. teaching for doctrines (by way of object) the commandments of men

A The *INFORMATION* of the minde with doctrine. Or it notes the { Action of the Agent, or Reception in the patient.
1 *Tim.*4.13. Give attendance to exhortation, to doctrine.

It is taken here for the act, properly; because,

1. Scripture is said to be *profitable* to it. Now it is not profitable for it self, it self being the Doctrine (by way of object) but profitable for *information of the mind.*

2. The other words here used are taken actively.

Yet Synecdochically it is here taken for *information* of the minde with holy doctrine.

[*Profitable*] a thing is said to be

Either from the A { Manner, and that { Immediately & ultimately or lastly, *so the chief good.* / Mediately in order to the chief { nearer, or, further off.

or

A
- or Degree, either
  - Absolutely necessarie,
  - or
  - So as without it, all may be well with us.

Absolutely necessarie is
- The chief good,
- And
- All that, without which the chief cannot be attained, necessarie by necessitie of the end.

Necessarie by this necessitie of the end, or without which the end cannot be at all atttained, may be conceived thus, either

That
- Although without it the chief good cannot be had, yet the said chiefe good may be missed, though it be there: of this sort is *knowledge of God.*
- With it, the chief good cannot but be attained, or cannot be missed.

And

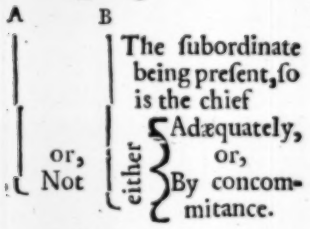
And this latter admits of a two-fold consideration,

Of
- Adæquate, or even commensuration to the chief good:
  or,
- Such a commensuration or fitnesse, as whereby, by concomitance with other, it brings in the chief. Such is *Faith*.

Now as a subordinate in respect of the chief, behaves it self

For
- Manner: Mediately, or Immediately.
- Degree:
  - A: Absolutely, so as either
  - B: The subordinate being denied or absent, so is the chief; but not being present, so is the chief.

The



So may one ſubordinate be diſtinguiſhed in reſpect of another ſubordinate. The reſult is this. The Scripture is profitable to inform the mind by way of an adæquate object in order to ſalvation, and that, for the manner, immediately; hence it is ſaid to be engraffed, to dwell in &c. For the degree, it is abſolutely neceſſarie, as conteining thoſe divine ſenſes concerning God, concerning Chriſt, of whom it ſaith, There is none other name whereby we can be *ſaved*, and of all thoſe things which God in Chriſt doth

either { Gratifie us with, or Require of us.

Yet not in that degree, that it being preſent ſo is the ſaving information of our

our minde, unleſſe the illumination of the holy Ghoſt be added, not ſo as that he inſpires new ſenſes not comprehended in the Scriptures (as Familiſts dream) but ſo as he imprints the ſenſes of holy Scripture, and perſwades them to the minde to beget true faith.

*On. This truth may be ſeen a hundred times in the 119. *Pſal.*

*ion. From the H. Scriptures { Sufficiencie, or perfection. / Perſpicuitie, plainneſſe, together with its efficacie by the Holy Spirit flowing with it into the Soul.

The *ſufficiencie* or *perfection*, is argued

1 From the Efficient thereof

God A { The Father B { 1. Anointed his Son, *Pſ.* 45.7. Thy God hath anointed thee. / 2. Said by voice from Heaven; This is my beloved Son, *Mat.* 3. 17.17.5. Hear ye him. / 3. Wrought

A

B

3. Wrought by him miracles, by which he confirmed the words he ſpake, *Joh.* 8. 18. The Father that ſent me, beareth witneſſe of me.

The Son who is in the boſome of the Father, *Joh.* 1. 18. witneſſeth that he hath heard and ſeen, *Joh.* 3. 32. All that I have heard of my Father, have I made knowne to you (as friends) *Joh.* 15. 15.

The Holy Ghoſt,

The Spirit who ſearcheth all things, even the deepe things of God, hath revealed to us the things which God hath prepared for them that love him, 1 *Cor.* 2. 10.

Hee ſhall teach you all things which I have ſpoke to you, *Joh.* 14. 26. Shall lead you into all truth, *Joh.* 16.

A

13. Truth wherewith the Church is to bee sanctified to the end, *Joh.*17.17.20.

2. The Instrumentall Causes, the Apostles, Prophets, Evangelists.

These { Are made Ministers of the Spirit 2 *Cor.*3.6. Of righteousnesse, vers.9. Of the word of Salvation, *Act.* 13. 26. The power of God to Salvation to every beleever, *Rom.*1.16.Of the immortall seed whereof we are born again, 1 *Pet.*1.23.

Reveiled all by { Preaching, *I have not shunned to declare unto you all the the counsell* of God, *Act.*20.27.

Writing, *Luk.*1. 3. 20. *Joh.*3. 31. These things are written,&c.

3. The End.

1 write unto you, that ye may know, ye have eternall life, and that ye may beleive

lieve in the name of the Sonne of God, 1 *Joh.*5.13. Theſe things write we unto you, that your joy may be full. 1 *Joh.* 1. 4. That thou mayſt know the certainty *Luk.* 1. 4.

4. The Effect.

Making wiſe unto ſalvation, in the verſe before the Text. Keeping from the place of torment, *Luk.*16. 29. Send *Lazarus*, (ſaith the rich man) to my Fathers houſe, For I have five brethren, that hee may teſtifie to them, leſt they alſo come into this place of torment. They have *Moſes* and the Prophets (ſaith *Abraham*) Let them hear them (*viz.* to keep themſelves out of the place of torment). And if they hear not *Moſes* and the Prophets, neither will they be perſwaded, though one riſe from the dead.

5. The Object.

The Holy Scriptures contain that truth which is according to godlineſſe, *Tit.*1.1. The doctrine of Faith, Hope, and Charity, 1 *Joh.*5.13. Which contain our whole duty, and have for their object, Gods bounty. 1 Co.13.

6. The Adjunct.

A prohibition of adding to, or diminishing, *Deut.* 4 4. Ye shall not add to the Word, which I command you, nor shall you diminish ought from it. Not to thinke above that which is written, 1 *Cor.* 4.6.

7. The Simile.

It is styled, The Scripture of the Old and New Testament. Now to a Testament as nothing may be added, so (if it be the Testament of a wise man, much more, if Gods) it containes the whole Will of the Testator, according whereunto, it is his pleasure or will, his { Goods should be dispensed: / Heires should live.

Perspicuity of Holy Scriptures followeth.

The Testimony of the LORD *is sure, making wise the simple,* Psal. 19. 7. *Pure, enlightning the eyes,* vers. 8. *Thy word is a lanthorn to my feet, and a light unto my path,* Psal. 119. 105. *The entrance of thy Word giveth light, it giveth wisdome to the simple,* v. 130.

For

For God knowes perfectly to utter the ſenſes of his minde plainly: Our neceſſity requires he ſhould, ſeeing without the knowledge of thoſe ſenſes of holy Scripture we cannot be ſaved. *Ye erre, not knowing the Scriptures.*

Now for the Efficacy thereof by the Holy Ghoſt.

The Scripture by the Holy Ghoſt is made powerfull. 1 *Theſ.*1.5. Hence it is called, *The power of God to ſalvation, Rom.*1.16. The Miniſtery of the Spirit, διακονία τοῦ πνεύματος, 2 *Cor.* 3.8. His Miniſters, Miniſters of the Spirit, the 6. verſ. The wiſedome which God ordained before the world, *præfinierat, God hath revealed to us by his Spirit,* 1 *Cor.*2.7. & 10. Hereupon the Sons of the Church are called Θεοδίδακτοι, *taught of God,* 1 *Theſ.*4.9. The Holy Spirit writes Gods Law in our hearts. *Heb.*8.10. By enabling the principle of action. The ſame Holy Spirit confirmes and ſeals. He who ſtabliſheth us, and hath anointed us, he ſealeth us, and *giveth us the earneſt of the Spirit in our hearts.* 2 Cor.1.22.

The result is.

That which containeth all things necessary to Salvation, and that plainly, and hath the Holy Ghost impowering it, enlightning the minde to perceive or understand it, enabling the heart to perform it, sealing to ascertain it; that, surely, is profitable, πρὸς διδασκαλίαν, *for doctrine.*

But Holy Scripture is such. Therefore, &c.

The Use of this is for

Instructions. 1. Whatsoever cannot be manifestly proved out of the Holy Scriptures, is not necessary to salvation.

2. Doctrine or Information is a thing most excellent, as being that unto which Holy Scripture was ordained, or is in order: Even the Scripture inspired by the Holy Ghost, preached by the Son of God, confirmed by so many signes and miracles, preserved by so many acts of providence, by which also it was defended and propagated; adorned of God with so many titles of attributes proper to himself, fraught with so many inbred ar-

arguments breathing the divinity thereof, accompanyed, and actuated by the holy Ghoſt.

3 What thanks owe we to God for his giving us the holy Scriptures.

4 That the neglect of holy Scripture is the cauſe of that vaſt ignorance (of matters divine, and which concern ſalvation) which every where abounds, in ſo much that (though it be a ſhame it ſhould be ſpoken) we may beſpeak many among us very juſtly in the words of the H. Apoſtle, *Heb.* 5. 12. *For when, for the time ye ought to be teachers, ye have need that one teach you again, which be the firſt principles of the Oracles of God.*

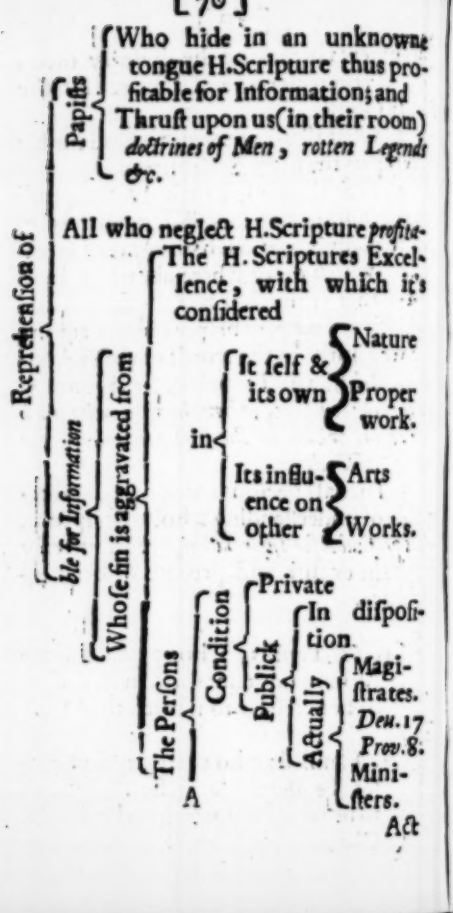
5 That all perſons enjoying, (and capable of underſtanding) holy Scripture, *thus profitable for Information*, are left utterly without excuſe and pretext of their ignorance.

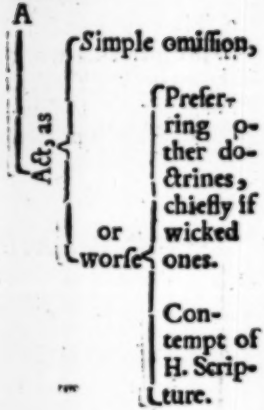
Refutation

1. Of Papiſts, who pretend ſome Axioms not contained in H. Script. to be neceſſary to ſalvation, as &c.

2. Familiſts, who pretend other ſenſes (beſides thoſe of the Scripture) to be inſpired into them by the H. Ghoſt.

Repre-


Reprehension of
Papists
Who hide in an unknowne tongue H. Scripture thus profitable for Information; and Thrust upon us (in their room) doctrines of Men, rotten Legends &c.
All who neglect H. Scripture profitable for Information
Whose sin is aggravated from
The H. Scriptures Excellence, with which it's considered
in
It self & its own
Nature
Proper work.
Its influence on other
Arts
Works.
The Persons
Condition
Private
In disposition.
Publick
Actually
Magistrates. Deu. 17 Prov. 8.
Ministers.
A
Act



Exhortation 1.

To Ministers, that their care be to instruct the people out of holy Scriptures.

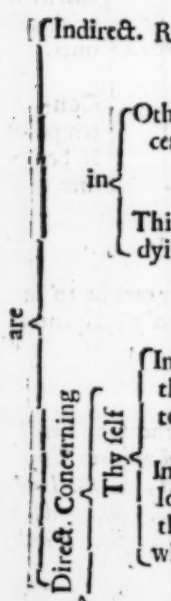
Motives.

1 God requires it of them, and will exact it. Hereupon S. *Paul* adjures *Timothie*: *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom; Preach the Word.*

2 The

2 The co-operation of the Holy Ghost will prosper this work in their hands. *Take heed to thy self and to the doctrine, continue in them: For in doing this thou shalt both save thy self and them that hear thee.*

Means



A Holy

A

Holy Scripture;

Explain it, in

Words, which thou mayest interpret out of *Phraseologies*, and the *idiom* or *peculiar* manner of expression in the language and

those words { Severall and single; or, Conjoined.

Sense. Find out that intended by the holy Ghost whether it

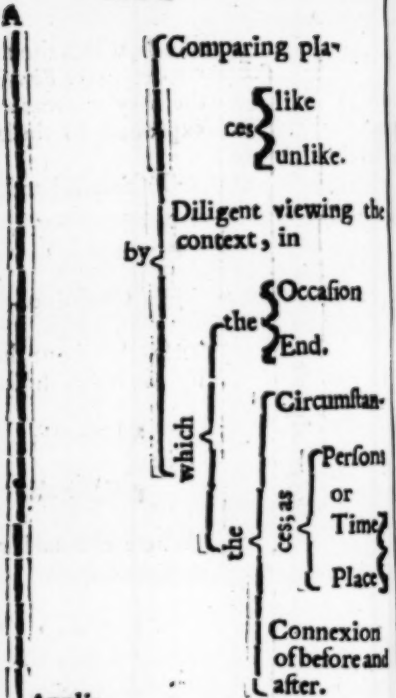
be { Literall; or, Mysticall.

Where especiall care must be had that

it { agree to the form of sound words. Be fitted to the scope of the place, which is done

by

A


A
Comparing pla-
ces { like / unlike.
Diligent viewing the
by context, in
which the { Occasion / End.
the { Circumstances; as { Person / or / Time / Place
Connexion of before and after.
Applie

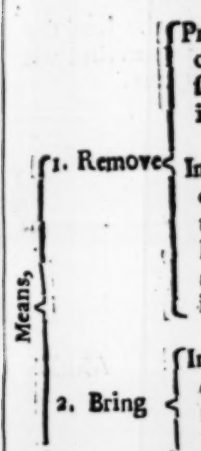
Exhor-

Exhortation II.

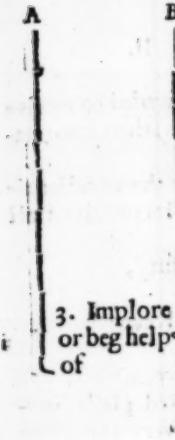
Let the people be perſwaded to receive hence (from H. Scripture) their information.

Motive hereunto, Is the excellencie thereof, as that therein is contained all

- mans
  - Office or Duty,
  - Benefit or Reward.



Practiſe


A
B
Practise of those things thou hast learned from H. Scripture, and a resolved (firm) purpose to do what thou hast learned thence.
3. Implore or beg help of
The Holy Ghost, who may teach and lead thee into all truth.
Them who have their senses exercised in H. Scripture.

AXIOM. II.

Πρὸς Ἔλεγχον, *ad refutationem.*

Holy Scripture (inspired of God) is profitable for Confutation.

Explication of the Word: Ἐλέγχω is taken,

- Largely, for *argue, manifesto,* &c. to argue or clear somewhat: or
- Specifiedly, or as it receives its kind from the object
  - Good. Hence *Heb.* 11. 1. Faith is called ἔλεγχος οὐ βλεπομένων, the *evidence* of things not seen.
  - Evill of
    - Error: 1 *Tit.* 9. τοὺς ἀντιλέγοντας ἐλέγχειν, to *convince* the gainsayers.
    - Vice or sin; *Herod, Luc.* 3. 19. ἐλεγχόμενος ὑπ' αὐτοῦ being reproved by him.

A Here

Here confutation seems to be signified, because it is specified from the

- object understood;
  - Information goeth before, to which confutation of Errour being added, perfects the minde.
  - Correction followes, which seems to be the same with Reprehension.

Thing. For understanding whereof, we must know

1. What erroneous is, or what is erroneous.
2. How H. Scripture is said to *confute* it.

1 That erroneous may be known

1 That

- We must know truth, which
  - That erroneous may be known
    - either is
      - Necessarie to salvation,
      - or,
      - Not necessarie;
        - Convenient, of which as being revealed in Holy Scripture, a holy use may be made in order to salvation.
        - Indifferent, in respect of salvation, as are all truths no way comprised in H. Scripture, which are found in other sciences
          - Liberall
          - Mechanick

A

A

Hence that is to be esteemed erroneous which (that we mention not truth indifferent) is so

called

- Simply, when it crosseth truth
  - Necessary to salvation, or,
  - Convenient, as being by God revealed.
- Modificately, or after a sort (whether it be erroneous Simply or, Not:)
  - As when that is said
    - Necessary to salvation which is not, as, The Pope is head &c. S. *Peter* was at *Rome*. and Other
    - Not necessary thereto, which is of contrary nature.

2 The

2 The H. Scripture is said to confute
- Directly and Positively
  - Whatsoever it denies.
  - Whatsoever is contrary to that which it affirms,
  - And both these it doth by
    - Discourse or Reasoning:
    - Bare
      - Affirmation
      - Deniall.
- Obliquely & Negatively; for either
  - It is not found in Scripture, and yet is boasted to be necessary to salvation;
  - If it be found in the Scripture, yet not in the rank of Necessaries.

The sense of this *Axiom* is, That the H. Scripture is so profitable, as that it is also so far necessarie, that without it deadly errours cannot be *confuted*: but by it (accompanied with the illumination of the H. Ghost) all errours that war against our salvation may be confuted abundantly.

Or. *Tit* 1.9. *A Bishop must hold fast* τῦ κατὰ τὴν διδαχὴν πιστῦ λόγου *fidelem illum Sermonem, qui ad doctrinam facit,* (we read the faithful Word, as he hath been taught) that he may be able, by sound *doctrine*, both to *exhort* and *convince* the *gainsayers*.

So our Saviour Christ convinced the Sadduces.

It is said of *Apollos*, that he *mightily convinced* (διακατηλέγχετο) the *Iews*, shewing by the Scripture that Jesus was the Christ.

Acts 18. 28.

This might be proved by *Induction* of

Errours { Contemplative / Practicall.

Contemplative. If any shall, with many *Contra-Remonstrants*, *Manichees*, or *Stoicks*, say, That God is the Author of sin, That all things are chained with unalterable destinie, (or bound by fatall necessity) and that they flow from Gods unchangeable Decree: The holy Scripture confutes them. *Tu es Deus non volens iniquitatem, Thou art not a God that hath pleasure in wickednesse, neither shall evill dwell with thee.* He that committeth sin is of the Devill.

Jam. 1. 13. Ps. 5. 4. Joh. 8. 44. 1 Joh. 3. 8.

If any shal with the *Pelagians*, say, That

we

we can by our natural strength fulfill Gods Law: Holy Scripture confutes him by saying, *Without me ye can do nothing, God giveth both to will and to doe.* Joh. 15.5. Phil.2.13.

If any with the Familists deny that there shall be a resurrection of the body: The Scripture confutes him *. *1 Cor.15 2 Tim. 2. 17,18.

If any think he may safely do as the most do; the Scripture *confutes* him: *Wide is the gate, and broad is the way that leads to destruction, and many go in thereat. Thou shalt not follow a multitude to doe evill. Though hand join in hand, the wicked shall not go unpunished.* *Practical.* Mat. 7.13. Exod. 2 2. Prov.11. 21.

If any think he may goe on in ungodlinesse, unjustice, intemperance, because the mercie of God is so magnified, and grace hath abounded under the Gospell; The Scripture *confutes* it, saying: *The grace of God hath appeared, teaching us to deny ungodlinesse, &c. He hath raised up a horn of salvation, &c. that we might serve him in holinesse, &c.* Tit.2. 11. Luc.1. 69. 74,75.

If any think, he may spend his youth in pleasure, and safely put off repentance till age; The Scripture confutes it, saying, *Remember now thy Creatour in the dayes of thy youth. Thou fool, this night may thy soul be taken from thee. To day if ye will hear* Eccl.12.1. Luc.12.20 Psal.95 Heb.3.15. 4. 7.

Prov. 1. *his voice, &c. I will laugh at their calamitie, and mock when their fear cometh.* Because I
Ezek. 24. 13. *purged thee, and thou wast not purged, thou shalt not be purged from thy sin any more, till my fury rest upon thee.*

διότι. The reason of this is founded in the former, *the profitablenesse of Gods Word for Information.* For if the Scripture be absolutely, and adæquately necessarie for information of the mind with saving knowledge; then is it likewise for *confutation* of all errours that are opposite to saving knowledge; seeing that *Verum est index sui & obliqui, & verum salutare index sui, & oppositi saluti*: truth or right shews (or is the declarer of) it self, and that which is wrong or crooked; and saving truth of it self, and of that which is opposite to salvation. Having therefore demonstrated formerly the Scriptures *profitablenesse* for saving information, from the sufficiencie and perspicuitie thereof: I may thence argue, that it is in the same manner and degree *profitable* πρὸς Ἔλεγχον *for confutation.*

Object. The Heathen Philosophers, as *Socrates* and others, could *confute* the πολυθεότητα, (or opinion of many Gods) of the people,

ple, and ſome other deadly errours, without the help of Scriptures, and therefore they may ſeem not to be profitable, adequately, for *confutation*.

Anſw. 1 As one may be oppoſite to another, ſo one errour to another; and yet as the oppoſite vices are both oppoſite to vertue, ſo the errors unto truth; and though they knew ſomewhat what God is, yet not ordinarily who he is in trinitie of Perſons: and ſo not detecting the error by the truth, which is *index obliqui*, may be ſaid not properly to confute the errour, in the oppoſite whereof themſelves erred.

2 So much of the truth as they had, they may be ſaid not to have it ſo firmly and clearly as might ſuffice for the ſaving *confutation* of the oppoſite errour.

3 So far forth as they had any divine truth upon firm ground, they had it from the raies of that eſſentiall truth wch ſhined out unto them in the more general acts of his providence, who leaveth not himſelf without witneſſe among them. And this truth being no other then that wch is (and that far more clearly) in the Scriptures, they did by that divine ſenſe which is in the Scriptures, confute thoſe errours; And therefore the proprietie of *confutation*

remains firm to the divine ſenſe contein. ed in the Scriptures primely and eminently; and ſo, though not by the letter (which they knew not) yet by the ſenſe (which is the ſoul of the Scriptures) though otherwiſe revealed to them, they were able to *confute* ſome errours.

Uſe. Inſtruct. 1 Seeing that Scriptures given by divine *inſpiration* have this end among others, to confute errours; we may learn, That errours in Divinity are dangerous, and of great conſequence to be freed from them.

2 That opinion which cannot be confuted by the Scripture, either is not erroneous, or if it be, yet it is no dangerous errour; nor the truth oppoſite thereto, neceſſary to ſalvation.

3 Here we may ſee the reaſon why ſo many errours ſwarm every where, even among Chriſtians; it is becauſe they do not in humilitie, and ſelf-deniall, and laying away prejudice attend unto the holy Scripture. For this is profitable for *confutation*.

4 Here we may ſee the unexcuſableneſſe of thoſe who live in errour, and yet have the Scripture among them, which is profitable for *confutation* of errour. What will

will they pretend, when an answer fuller then that of our Saviour to the rich man shall be given them? They have *Moses* and the Prophets, yea, and the holy Evangelists, and the holy Epistles, &c.

This divine truth which tels us, The Scripture is *profitable for confutation*, may exercise its power against the Papists who hold, that the Scripture should not be made known to the people, because it tends to breed errours in them; directly contrary to the Apostle, who here saith, It is profitable to confute errours. *Confutation.*

1 Those that confute errours, and censure men as erroneous, for dissenting from the dictates and devises of some men whom they fancie. Wherein, as the imputation is grievous, so if the confuter be not skilfull, (as few such are) both of that he confutes, and their opinion whereby he thinks to confute it; who sees not the unreasonableness thereof? Especially if the little skill shall be accompanied with a great deal of heat: there being nothing more furious then ignorant zeal, as appeared in S. *Paul* before his conversion. If the party be skilfull in both, who refutes the one by the other: either he doth this for the humane authority *Reprehension.*

rity on the one part; and then he sets the Creature in Gods Throne whose Word it is that is profitable to *confute*: or for the resplendencie of Gods Word in that opinion; then doth he ill in concealing God, whom in his mind he acknowledgeth; and magnifying man, on whom he depends not. But if this be done by a man for an ill end, as for victories sake to beat down that by voices of men which Gods Word confutes not, or because it is more crosse to corrupt nature, or leaveth fewer pretences and shifts for a licentious life to palliate it withal; Then as *Solomon* saith of the sacrifice of the wicked, *It is abomination to God, and how much more when he brings it with an ill mind*? So I may of such doing, It is ill, but how much more when it is done for these ends?

Prov. 21. 27.

2 Those that bring errours to confute Gods word, though not *eo nomine*, (professing so much) yet in effect. Thus did the Pharisees when they said: *Which of the Priests and Rulers beleeve in him*? He in whom, &c. So say too many, That which most do, That which brings profit, pleasure, credit among men, that must be done though the Scripture say contrary. I say no more to such, but that I wish

with them not to contend with Gods Word, which is profitable to confute all their errours.

Comfort to him that is accused ἐπεξ- ἀξίᾳ of being of another then the received opinion, yet not confuted out of H. Scripture. *Consolation.*

That we would apply to our judgments, or minds, the Word of God to confute our errours therewith. *Exhortation.*

Motives

from the { Nature of Error { Hard to be dealt with. / Evill. } } / Excellencie of the holy Scripture to confute it.

AXIOM.

AXIOM. III.

Πρὸς ἐπανόρθωσιν.

Holy Scripture is profitable for correction, or rectifying and restoring.

I Find not this word used in all the New Testament excepting this place, nor yet in the Verb in this composition, whence it is derived; nor yet either of them by the LXX. in their Translation of the Old Testament. In the Apocrypha I find the one of them twice, the other four times, but scarce once in Theologicall sense in order to the soul. The word properly signifies a *rectifying*, or *setting streight again*, or *repairing that which is decayed*: Οὐκ ὀλίγον ἔργον ἐπανορθῶσαι τὴν πολιτείαν, ἣ καταῤῥάξαι ἐξ ἀρχῆς, It is as much work to rectifie a policie or government, as to make a new one.

Here the word is used in Theologicall sense, and therefore to be determined by the object, as being an act of Gods Word in the hand of the man of God, for the rectifying of men in order to God and salvation.

That

That we may the better find out the meaning of this Axiom, and likewise give some light to that which follows, we must take our rise the higher, and enquire in the object hereof, and the *formalis ratio* (formall nature) thereof. The object of Gods Word to be wrought upon by it, is the *mind* and *heart* of man. The *mind* as the Counsellour to the *heart* is to be

both { Informed, that it may inform or present the *heart* with right objects; and
Freed from errour, that it may not inform erroneously.

And hither tended the two former

{ Διδασκαλία
Ἔλεγχος:

The heart also is the object of Gods word, and that principally, which, as it is *terminus actionum ad intra* (the *bound of those actions that look inward*) the senses reporting to the minde, and it counselling

counſelling the heart; ſo it is *fons actionum ad extra*, (*the well-ſpring of thoſe actions that look outward to the life. With all diligence keep thy heart, for there-out are the iſſues of life. Out of the heart proceed murthers, adulteries, &c.* ſaith our Saviour. And according to the heart God eſteems of man. Hence he ſaith, *My ſon, give me thy heart.* Elſewhere, *Let thy heart keep my precepts. Let thy heart receive* (retain) *my words. Keep them in the midſt of thy heart.*

Prov 4 23. Mat. 15. 19. 1 Sam. 16. 7. Prov. 23. 26. Prov. 4. 4. 21.

The *formalis ratio* of the heart of man, as it is the object of theſe acts of holy Scripture, is the *capableneſſe* of it thereby to be raiſed up to ſupernaturall action, and fruition of God. But we may more diſtinctly conceive the heart of man as it is the object of Scripture in regard of the *preſent*, as under ſome *preſent* evill, or in regard of the *future*, as in order to ſome *future* good, or liable to ſome *future* evill; and this diſtinction notes the whole *formalis ratio* thereof: but being various, draws us to proſecute it, till we have ſetled the ſeverall acts.

The heart in regard of the preſent, as under ſome preſent ill, calls for this act of the Scripture which the Apoſtle here mentioneth, πρὸς ἐπανόρθωσιν. Needs rectifying

fying or reſtoring, an act peculiar to a diſtemper or decay; and here, of the heart, the object of that act. Yet muſt we goe one ſtep further before we can ſettle.

This *formalis ratio*, or preſent ill upon the heart, is two-fold.

1 When the ill of ſin is indeed upon the heart, and it not at all, or not aright affected therewith.

2 When the ill whether of ſin or pain, is not indeed upon it, but in conceit, and yet the heart affected as though it were indeed; or if it be upon it, yet not in ſo great degree, or ſuch manner as it is conceived, and as the heart is affected. Which two reſpects in the object are ſo different as muſt needs diſtract this act into two, ſeeing the ſame act cannot both rectifie that which requires beating down, and that which requires raiſing up. The former being by *reproof*, the latter by *comfort*.

Whereby appears that this word ἐλεγχωσις, contains in it two acts anſwering two diſtempers of the ſoul to be rectified or reſtored, *Reprehenſion* and *Conſolation*: the difference of which is ſo great, that I cannot handle them at once, but muſt divide this Axiom into two.

Branch

Branch I. or former, *The Scripture is profitable for Reprehenſion.*
II. *The Scripture is profitable for Conſolation.*

For the firſt of theſe;

The Scripture is profitable for Reprehenſion.

Explication. 1. What and how manifold *Reprehenſion* is.
2. How the Scripture is profitable for it.

For the firſt we muſt know:

1 What it is for which one is reprehenſible, or the formall object of Reprehenſion. And that is ſin unrepented of.

Jer. 2. 19. *Thine own wickedneſſe ſhall correct thee, and thy back-ſliding ſhall reprove thee.*

Eph. 5. 11. *Have no fellowſhip with the unfruitfull works of darkneſſe, but reprove them rather.*

Tit. 1. 12, 13. *The Cretians are ever lyers, evill beaſts, ſlow-bellies, therefore reprove them ſharply.*

Queſt. 1. Whether a man may be reprehended for nothing but ſin.

Anſw. He

Answ. He may for some effect or ill of punishment which by his sin he hath brought upon himself, but so as it is resolved into sin as the proper cause of it.

Quest. 2. Whether one may be reprehended for sin, after he hath heartily repented of it.

Answ. If sin be compleatly repented of, and absolutely pardoned by God, I see not how it can be a ground of reprehension to the partie: Yet in some cases I think it may be reprehensible, after it is truly repented of.

1 If it be of that nature as requires an explicate repentance upon occasion all a mans life. Thus God did more then reprehend *David* after his repentance, when he killed the child, and made the sword not to depart from his house. But thus reprehension may be said to look at those future acts of repentance, by which the sin past is not yet repented of.

2 If the act have been very scandalous, and satisfaction not yet given, it may be reprehended to give satisfaction, that attendant being not yet added to the repentance; and so in some sense it may be said not to be so repented of, as that

satisfaction is given. Thus our Saviour may seem to have given *Peter* a secret reprehension for his thrice denying him, by urging him (till he was *grieved*, saith the Text) to a threefold profession of his love to him. Other cases may, perhaps, be thought of, and yet stand with that, That *sin* unrepented of, is the *formalis ratio* of the object of reprehension.

Joh. 21.

2. We must know what act, or affection in the heart Reprehension tends to excite and work upon.

There be four passions in the soul of man, which be called by the School the *Cardinales passiones*, because the whole frame of mans heart moves upon them; the two first looking at the *present*; the two latter at the *future*; and these are *grief*, *joy*, *hope*, and *fear*: the two first in the *concupiscible*; the two latter in the *irascible*. Upon the two former of these doth the Apostles ἐπιτιμᾶσθαι here act, for the rectifying of the distempered soul: and in this act of Reprehension, upon the affection of *grief*, to excite that to exercise it self about the thing for which it reprehends. This is manifest, where *S. Paul* reprehends the *Corinthians*, and then addes,

1 Cor. 5. *Ye are puffed up, and have not rather mourned.*

And

And speaking of the same matter, *Ye were made sorry by my Epistle after a godly manner, and godly sorrow leadeth unto repentance not to be repented of.* 2 Cor. 7.

Now the *formalis ratio of the object of Reprehension* being sin *unrepented of*; Gods word by stirring up this affection of *grief*, or working godly sorrow for it, makes it to be no longer sin unrepented of, and repentance causeth the sinner to forsake his sin (as *Solomon* saith, *He that confesseth and forsakes his sin shall find mercy*:) and God, in mercie, takes away the sin (as *Nathan* said to *David*) God hath taken away thy sin. And thus the *formalis ratio* of the object of *Reprehension* being gone, the soul is rectified, or restored from the distemper arising from the presence of sin unrepented of, by exciting godly sorrow for sin in the heart.

3 How Reprehension excites sorrow for sin unrepented of. This may be understood from the nature of *grief*, whose object being *malum praesens*, it is excited (as all affections are by their proper object in its proprietie presented) by setting before it *the evilnesse of sin*, and *presence thereof to the heart*. So that Reprehension works by these two acts. 1 Of laying

ſin to the guiltie heart in the *evilneſſe* of it. 2 Shewing that it is *preſent* to it, or lies upon it, as committed, and not removed.

Firſt, the laying of ſin to the heart in the ilneſſe of it is done two wayes. 1 By ſhewing the *inhoneſtum* (diſhoneſty or diſhonour) of the ſin, in the croſſeneſs of it to Gods holy will and rule, with the ſeverall heads of aggravations (well worthy the ſtudie of a Divine, and the practicall conſideration of all.) 2 The *inutile* (unprofitableneſſe and miſchief) of it, in croſſeneſs to mans true good: where comes in to Reprehenſion the act of Commination, if need be, either in regard of the ſin, or radication of it in the partie.

The latter, to wit, the *preſentneſſe of this evill*, if need be, is to be manifeſted by ſuch Notes as argue the preſence of it. As *Samuel* reprehending *Saul*, ſhewed him the ilneſſe of his ſin; *Rebellion is as the ſin of Witchcraft, and ſtubbornneſſe is as iniquity and idolatry.* So when *Saul* would not take notice of the preſence of his diſobedience upon him, he gives him a note of it, *What means this bleating of ſheep, and lowing of Oxen which I hear?*

1 Sam. 15. 23.

v. 14.

Queſt.

Queſt. How then can a man be reprehended for ſins paſt, ſeeing they cannot now be *malum præſens* to the heart, to ſtir up grief, in that long ſince they iſſued thence?

Anſw. Though the tranſient act externall paſſed away, yet all the ſins that ever a man did, and hath not truly repented of, are ſtill preſent unto him in the ſtain, in the diſpoſition of the ſoul to further ſins, as likewiſe in regard of God, in the guilt and curſe that lies from God upon the head of the impenitent ſinner, whereby he ſtands as liable to puniſhment every moment, and eſpecially at the *great day of Account*, as if they were all at that inſtant committed.

From theſe three things explained, ye may gather a deſcription of Reprehenſion here ſpoken of.

It is an Ἐπανόρθωσις *or rectifying of the heart diſtempered through ſin unrepented of, by laynig to it the evilneſſe and preſence of ſuch ſin upon it, for the exciting of godly ſorrow, whereby the ſin is repented of, and forſaken on mans part, and gratiouſly pardoned, and taken away on Gods part.*

How manifold is it? I find Reprehen-

sion in Scripture diverſly diſtinguiſhed.

1 In regard of the efficient,

Tit. 2. 15. Lev. 19. 17 — by { One in authority. / A neighbour, or in collateralitie.

2 In regard of the degree,

{ Vehement. *Tit.* 1. 13. *Reprove them* ἀποτόμως, *præcisè*, or *ſharply*. / Mild. The Apoſtle otherwhere commends the ſpirit of meeknes.

3 In regard of the manner of laying open the ſin,

{ Plainly, / Covertly, in { Action; as { Example to the contrary, or / Otherwiſe ſignificative action. / Covert ſpeech, as parabolically.

4 In

4 In regard of the parties occupate therein,

the parties			
reproved	alone, private,	Mat. 18. 15,	
reproving	some with them, publick:	16. &c.	

Some other perhaps may be found, &c.

II. How the Scripture is profitable for Reprehenſion?

Anſwer, as before, for Information and Confutation, it is neceſſarie in ſuch degree and manner, as no ſaving reprehenſion can be without it, but by it, with the work of Gods Spirit, may the ſoul be reſtified.

The example of our Saviour reprehending by the Scripture, *Ye Hypocrites, well did* Iſaiah *propheſie of you, ſaying, This people draweth nigh unto me with their lips, &c.* Mat. 15. 7.

I might likewiſe prove this by induction of ſeverall vices, and ſhew how the Scripture reprehends them. *Solomon* reprehending an idle perſon, layes his ſin to him, *Thou ſluggard*; aggravates it from

the example of the *Ant*, far inferiour to him in abilitie and obligation, but far above him in performance, *having no guide, ruler, or overseer, provides her meat in the Summer*, gathers her food in the harvest. Then from the adjunct duration of it, *How long? When wilt thou arise? Yet a little sleep!* Then layes a threatning in the neck of it; *So shall thy poverty come as one that travaileth*, that is, *unexpectedly*; *and as an armed man*, i.e. *unresistibly*.

ἀξίωμ. This truth, as the last, is founded in the demonstration of that concerning the Scriptures profitablenesse for Information.

If the Scriptures contain all things necessarie to salvation both fully and plainly, as was there demonstrated, then doth it also, as in the last Axiom, confute all errours, so here detect all vices opposite to salvation. Sin being that which Reprehension is founded on, and sin being nothing else but ἀνομία so called from dissenting with Gods Law or Rule, and this Rule being nothing else but the Scripture, it must needs be that the Scripture is profitable for the reprehension of sin, which is an omission of that which the

Scripture

Scripture injoins, or a commiſſion of that which the Scripture forbids, of which it contains the *aggravations*, and againſt which it contains fearfull threatnings.

A man is reprehenſible for diſobedience to humane Laws, which are not contained in Scripture, and therefore the Scripture not adæquately profitable for Reprehenſion. *Object.*

Diſobedience to the lawfull Laws of men, is reſolved into diſobedience to Gods rule, which commands *Every ſoul to be ſubject to the Superiour Powers*, and that *for conſcience ſake to God*, and his word which commands obedience to their commands in him. *Anſw.*

The Scripture is profitable for Reprehenſion.

1 That there alwayes have been, are, and will be ſome whom a man may reprehend. Which followeth not from hence by neceſſitie of the *conſequent*, as if therefore there ſhould (would) be ſome, who are to be reprehended, becauſe the Scripture is for reprehenſion, but of the *conſequence*. For God in the infinity of his Being, and underſtanding foreſeeing this, *Uſe. Inſtruct.*

fur-

furniſhed his Word with this act.

The truth of this matter paſt ages have given too ſufficient proof of. In the ſame day whereon our firſt parent was created, and that about dinner time (as Divines, not improbably, judge) he made himſelf reprehenſible by eating the forbidden fruit.

We read of the *ſecond* ADAM delivered for the ſins of the firſt, and of his poſteritie, ſomewhat in the Evangeliſt
Joh.19.14. anſwering (agreeable) thereto. It was about the ſixth hour (of the ſixth day) (noon to us) when *Pilate* delivered Chriſt
Luc.23.44 to be crucified. And from the 6. hour to the 9. there was a darkneſſe over all the earth. So earlie was a foundation of reprehenſibleneſſe layd, whereupon his firſt-born *Cain* built fratricide, and poſteritie raiſed an huge pile reaching up to heaven that called down moſt ſevere reprehenſions.

He that ſees not the reprehenſibleneſſe of the preſent age, muſt needs be blinde exceedingly: Both the miſeries of the Church, and the eminent evills ſpeak it too plainly. Yea thoſe happier times which men expect (if *Laodicea* be the ſhadow of them) will not want their reprehenſion.

2 If

If Scripture be &c. Then Reprehenſion, ſure, is of great worth, as that to which Scripture, the pure and holy image of God, ſo like himſelf, is in order: that *David* might well ſing, *Let the righteous ſmite me, it ſhall be a kindneſſe: let him reprove me, it ſhall be an excellent oil which ſhall not break mine head.* Pſal. 141.

3 Wretched are thoſe men who have ſo far broke out into wickedneſſe, that God will not reprehend them; conſidering that only Scripture is the power of God to ſalvation, and in this act to rectifie the heart infected with the evill of ſin. *Reprove not a ſcorner, leſt he hate thee* (ſaith *Solomon.*) *Caſt not your pearls before Swine* (ſaith our Saviour) *leſt they trample them, and rend you.* Theſe men are in the caſe of one deadly ſick, and deprived of the only remedy that ſhould cure him.

4 They who live in known ſins are inexcuſable, in as much as they enjoy the Scripture profitable for Reprehenſion. *Is there no balm in Gilead? Is there not a Phyſitian here?* Yes ſure ther is: The Scripture is profitable to reſtore the heart defiled with him. Why then are they not healed? They will have no pretence at that day, but either with him in the

Goſpel

Gospel, *they will be speechlesse*: or with the young man in desperation, crie out:

Prov. 5. 12, 13. *How have I hated instruction, and my heart despised reproof? And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me?*

Use. Reprehension. Let this part of Gods word which affirms the Scripture to be profitable for Reprehension, accomplish its work therein, in the reprehension of divers sorts;

1 Either such as are simply hereby reprehensible.

2 Or reprehensible as touching the use of Reprehension.

1 It reproves those who having need of Reprehension (as who hath not?) do not desire nor seek for reprehension from Gods Word. This is a fault almost as generall as the object of Reprehension. For where is the man that desires to be reproved when he deserves? That layes Gods Word impartially to his heart for the rectifying of it, and intreats this as a special benefit at his friends hand to tell him plainly, and lay Gods Word home unto him, when he sees any thing amisse with him? There is not the poorest in the company

company, but will be at coſt to buy a Looking-glaſſe to ſee a ſpot in his face, that he may wipe it off; and none ſo careleſſe of his outward man, but will thank his friend that tells him of that which would make him be derided of men when he ſhould come among them. God offers a glaſſe for our ſoul to detect the ſpots thereof, which make men odious to him, his holy Angels, and Saints; yet can we ſuſtain to come into his preſence with ſpotted ſouls, yea even ſuch ſpots as reſt not in the heart only, but come *ſub ſigno*, (ſome manifeſtation thereof) to be viewed by Angels and Devils, to the joy of Satan, and grief of our Guardians the holy Angels, (if thoſe can joy, or theſe grieve:) yea, ſuch as eat through the veil of our bodie (as I may ſee) and appear to the eyes of men. Yet is a ſpot in the ſoul ſo much worſe, by how much the ſoul is better then the body. *Et pretium pars hæc corpore majus habet.* And it is of greater price (could the Heathen man ſay) and ſo much more care to be had for the wiping it off, by how much the cenſure of God, and his holy Angels is more to be feared, then of all the men in the world.

2 Thoſe who when reprehenſion comes

comes home to them from God in his Word, will not receive it home, and let it have its whole work upon them for their reformation, will not *totum telum in corpus recipere* (as the accusation was of *Scævola*); They will do somewhat with *Saul*, reform some things with *Herod* at *Johns* preaching, but if it tends to rectifie their darling corruptions, stop it there.

The nature of a remedy or medicine is *aut prodesse, aut obesse*, (either to doe good or harm) but if a man takes but part of the *dosis* which a skilfull Physitian prescribes, the essence of the medicine consisting in that indivisible he prescribes, and the operation following the essence; what can be expected but that it should only irritate the humour, and not being able to expel it, leave nature weaker and the disease stronger. Thus will their case be who deal thus with that pretious remedy of the soul, which God the most wise Physitian of the soul prescribes in his word for the cure thereof.

3 Yet more, those that pretend to receive Gods word in this act of reprehension, but let it not enter into their heart. Like as some of our Church-papists deal with

with the Communion, make ſhew of eating the bread, but with their handkerchief conveigh it: or of drinking, but kiſs the cup with cloſed lips, or ſpit out what they receive.

Thus to receive a reprehenſion is ſo far from rectifying the ſoul, that it provokes Gods anger the more againſt it, &c.

4 Thoſe that hate reprehenſion and Gods Meſſenger that brings it. *I hate him* (ſaith *Abab*) *for he doth not propheſie good concerning me, but evill*, i. e. *he reproved.* He ſhould have hated himſelf to whom no good could be propheſied. This was *Ahab* who had ſold himſelf to work wickedneſſe. What ſuch entertainers of this act of Gods word may expect, you may ſee; God ſent a Prophet to *Amaziah*, and it came to paſſe as he talked with him, that the King ſaid unto him, *Art thou made of the Kings Councell? forbear, why ſhouldſt thou be ſmitten? Then the Prophet forbare, and ſaid, I know God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſell.* 1 King. 22. 2 Chron. 25. 16.

5 Thoſe that contemn or deſpiſe reproof. I was thinking whether to reſerve this, or the other of hating reproof, for the laſt and higheſt degree of thoſe who

are

are here to be reprehended; considering,
1 That the object of contempt is a little evill, which we account not so great as to draw our hatred or fear upon it: and
2 Those that hate reproof, doe labour more to hinder the sincere preaching of Gods Word, and to vex the Ministers thereof, then those who only contemn it, and with *Gallio*, care for none of these things.

But I find that an evill may be counted little two wayes:

1 In its nature and crossenes to our affection.

2 In the power that goes with it to prevail against us: and so the contemner may inly hate the ill as much, but conceiving it to have no power to enter upon him, contemns it.

Thus *Goliah* could not but conceive that *David* desired to kill him, as well as if a Giant had come out against him; but in his pride he saw not how he could hurt him, and so (saith the Text) *despised him*.

So that to despise reproof from Gods word, may involve hatred in it, as it lies crosse to a mans lusts, and superadde atheisme, as if Gods reproof were not able, either

either to deprive him of his lusts, or condemn him for them. And thus is contempt of reproof, in the nature of it, a higher sin against God, and where reproofe comes with power to crosse it, will appear in the greatest hatred.

Those that despise reproof I send to the Wise man, *Because ye set at nought all my counsell, and would none of my reproof; I also will laugh at your calamitie, &c.* Prov. 1. 24, 25, 26.

Against this 5. degree, *That scorners are not to be reproved.* *Object.*

1 One or a few acts of despising reproof, do not presently make a man a scorner. *Answ.*

2 To reprove *in theft* differs from the personall application of reproof.

3 For the personall reproving of a scorner, we may consider

The Agent { Word, that will reprove and condemn him.

Person reproving { Wanting power, and so liable to have his person hurt, jewels trodden &c. and of such our Saviour and *Solomon* may seem to speak: God tendring his servants safety, and abi-

A B H licie

A B

litie of doing good otherwhere, more then a ſcorners ſalvation by his means, and with his danger.

Having power to quell the ſcorners [inſolencie, and if not thereby to amend him, yet to terrifie others from his courſes, *Prov.* 22.10. *Caſt out the Scorner*, and 19.25. *Smite a ſcorner, and the Simple will beware.*

Scorner. Though he teſtified his ſcorn upon one, or two, or three ſundrie wayes of reproof, and that fearfully, and ſo as we have no hope thoſe wayes: yet perhaps ſome other way, reproof may ſettle on him, or by ſome other, or after ſome paſſages of providence have befallen him which had not then. While God rich in mercie lets a

A man

A man live, and it appear not to us that he ſins againſt the H. Ghoſt, we may not abſolutely deſpair, or wholly give him over for loſt.

A ſecond ſort to be reprehended by this doctrine are ſuch as have to do with this act, and

1 Do not reprehend where the Scripture doth. *Have no fellowſhip with the unfruitfull works of darkneſſe*, but *reprove them*: as if one could not eſcape fellowſhip with them, unleſſe he reproved them. This is to detain Gods truth in *unrighteouſneſſe*, and to diminiſh from Gods word, as if it did not reprove ſuch a ſin.

2 If Gods word &c. then are they to be reproved who reprove thoſe whom the Scripture doth not. This is to adde to Gods Word, and make the way to heaven ſtraighter then our Lord hath made it.

3 Thoſe that reprove where the Scripture commends. This is as *Judas* dealt with the Woman that brought the box of ointment to our Saviour: which is aggravable

- from the
  - Excellencie of
    - Scripture, which is the testimony of the infinitely wise, just, and good God.
    - Man, who behaves himself so as to be commended by it.
  - Indignitie of the
    - Act, which puts upon that which the Scripture commends, the *ratio* (notion) of sin unrepented of.
    - Agent, sinfull dust who dare censure that which God commends.

4 That reprove those who reprove according to Scripture. Such an one
Amos 7. 10. was *Amaziah* the Priest of *Bethel*: and by reproving him who reproved according to Scripture, he turned the edge of the
v. 17. reproof upon himself in a fearfull threatning.

This

This comforts those who are reproved by men where the Scripture reproves them not, whether *Use. Consolation.*

- for
  - Evills, whereof they are not guilty
  - Good.
  - *Per se*, (considering them in themselves)
  - *Per accidens*, (by accident)
    - either
      - In aiming at by-ends
      - Failing in the manner.

In both they invade Gods chair, and the prerogative of his word, and in both play the Devill:

- in the
  - Former, by slandering the righteous person.
  - Later, the righteousnesse of the person.

Use. Exhortation I.

1 That seeing Gods word is profitable for Reprehension to rectifie the soul thereby, we would bring our souls to Gods word, and lay it home impartially to the same.

The matter is of as great concernment (moment) as our souls, and everlasting happinesse to be begun here, and consummate hereafter. No unclean thing can enter there. And we have all sin, and contracted upon us by nature; sin the only evill opposite to Gods justice, to Christs merit and intercession for us, and example to us; to the work and motions of his holy Spirit, and to our own happinesse. Unlesse this be repented of and amended, there is no hope left us in that great salvation; and no repentance or amendment but by this act of Gods word upon our souls. *Our hearts are deceitfull above all things*: There is no trusting to our own phansies and dictates of nature. We seek to our selves *plurima ratiocinia*, many inventions wherewith to deceive our souls with distinctions and evasions, even against Gods word it self, unlesse it be laid home unto us impartially. Satan lies at all advantages to deceive us; the world and the flesh flatter til they have destroyed us:

Jer. 17.9

us: We can truſt no friend ſafely in this point. Many a ſoul now in torment might have eſcaped, if he had not truſted others, and neglected to lay Gods word home unto his heart. Only the Scripture is no reſpecter of perſons, as is not the Author of it. This will lay open, this will cure the diſtemper of our ſoul.

This is ὠφέλιμος πρὸς ἐλεγμόν, *profitable for reprehenſion.*

Means.

1 Utterly deny our ſelves, bring no concluſions with us to ſeek Premiſes out of Gods word, no deſire that any thing ſhould be otherwiſe then Gods word wil have it. The cauſe of all deadly miſunderſtanding of Scripture.

2 Come to it with prayer, with humility, with reſolution to pluck out eyes, cut off right hand, deny what ever it's againſt, do whatſoever it injoyns.

When any reprehenſion comes unto us in the Miniſterie of the Word, in the private admonition of a friend therefrom, in any act of providence whereby Gods Spirit ſtirs up any motion in our ſoul, *Exhortation* 11.

moving to amendment agreeing to Gods Word; lay it home, and let it have its full work: So shall we honour God therein, encourage and chear his instrument, get a precious balm to our souls.

Exhortation III. 3 To use Gods Word in this act of it upon others: This the Magistrate may do uncontrollably, yea though there be no hope of amending the party, yet the

Prov. 19. 25. smiting of a scorner will make others beware. The Minister so far, as his pearls be not trampled, and he rent by swine, for whom he hath the keys to shut them out, or the dust of his feet to shake off against them, and so leave them; or patience to bear for Christs sake what in his cause shall befall him. A private man

Lev. 19. 17 may likewise exercise this. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him, and not suffer sin upon him.* For him that is to be reproved, if a *slow-belly*, there is a sharp reprehension;

Tit. 1. 12, 13. if otherwise, a *spirit of meekness*: if once, there is a private; if iterated &c. publick: direct, where it agrees, where not, oblique. By practising the contrary, retiring, silence, gesture, all may reprehend all.

Branch

BRANCH II.

The Scripture is profitable πρὸς παράκλησιν, *for Consolation.*

There is a two-fold distemper of the heart to be rectified by Gods word, (as I shewed before,) The former rectified by reprehension; of that before: The other by Consolation; Of this now. *Explication.*

The word not used otherwhere in Scripture, yet in the *Maccab.* goes not far from this sense ψυχὰς νέων ἐπανορθῶσαι, *animi juvenum confortati* (saith S. *Hierome*) The young mens minds were comforted. 2 Maccab. 15, 17.

For the meaning of this we must enquire,

1 What is meant by comfort.

Comfort taken { Improperly for the { Cause. / Effect. ; Properly.

2 How

2 How the Scripture is profitable thereto.

I. For the former we must find out

1 The object of comfort.

2 The affection which it works upon to excite it.

3 How it doth that.

1 The object of this act is a *Mourner*, or man under the rest of mourning, or dejection of mind. *To bind up the broken hearted, to comfort the mourners, the mourners in Sion. Comfort the feeble-minded.*

Isa. 61. 3. 1 Thess. 5.13. 2 Cor. 7. 11.

Mourning is for *present evill*, evill present being the object of Grief. But if we will find out the object of comfort more particularly, we must distinguish of the severall terms, [*Man*] [*Mourning*] [*Evill*] [*the presence of it.*]

Man may be considered

as { Beleever. / Unbeleever { Impious. / In disposition to conversion.

Grief

Grief or mourning may be distinguished

- Good out of love of
  - God: ourselves. — under both which comes
    - Love of our Neighbour;
      - Under the former, as we look at that of God in him.
      - Under the later, as we look at that somewhat of our selves in him.
- Ill, when it proceeds from love of our corruptions.

Morally; as

from the Root, and so it may be considered

A Naturally.

Quantity

A

Quantitie { Even object.
Odde { Greater
Lesse.

Evill may be considered

1 As { Apparent, which whether it be, or be not in *rerum natura*, is not in its nature evill.
Real, which whether it be *actu* or *potentia*, (in act or not) is in its nature evill.

2 As the Evill of { Sin
Pain

which is { In its nature ill, but overpowered by God, and made good, and an object of joy to the party to whom it is sent,
{ Tryall,
Martyrdome.

A

Both

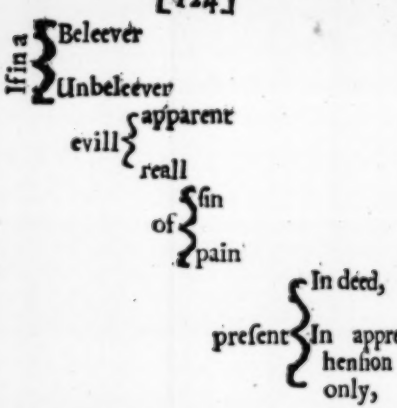
A
- Both ill in its nature, and to the party the object of grief
  - Punishment,
  - Chastisement.

Now Chastisement is either
- of the
  - Wicked, tending to conversion,
  - Godly to the
    - Renewing of repentance, as a testimony of Gods displeasure, yet with difference.
    - Taking better heed for the time to come.

Present
- Both in deed, and in apprehension,
- Only in the one respect,
  - as
    - In deed only, and not apprehended.
    - In apprehension only, and not in deed.

If

Conclusion I.



be not grieved for, there properly is no object of comfort, as being no grief, which in general is the object of comfort. Yet is there great difference under this. *Ile* name the two moſt oppoſite particulars in their greateſt generality.

If, whether in beleever or unbeleever, the evill of ſin, apparent or reall, preſent indeed or apprehended only, be not grieved for; there is work for Reprehenſion.

If the reall evill of pain, but of that ſort which, though in its nature ill, is by an over-powering of God made good, as of *probatio*, or *approbation*, be not entertained with

with grief; there is thereupon no ground of Reprehenſion. *Count it all joy, my brethren, when ye fall into divers trialls.* Jam.1.2. *When men revile and perſecute you, and ſpeak all ill of you falſly for my ſake,* χαίρετε καὶ ἀγαλλιᾶσθε, Rejoyce, and skip for joy. Mat.5.12. Yea though ſuch need not comfort in *actu ſecundo* (actually) in that for which they rejoice; yet the Word of God goes along with them in fitneſſe to comfort them, if they ſhould at any time be dejected, and in the mean while, ſpeaks all good to their ſouls.

If an apparent ill, whether of ſin, or pain, preſent indeed, or apprehended only, be grieved for leſſe, more, or equal to the appearance, out of an ill root, as neglect of God, and love of our own corruption; as that a man hath omitted an idolatrous act, which is a work of the fleſh; cannot be revenged on him whom he hates; may not vie drinking in the Colledge hall, or the like: here, though there be grief, is no object of comfort. Thus ſinned thoſe in the Prophet, who grieved the Sabbaths were ſo long. When wil they be over? ſaid they. Thus *Ahab*, that he could not tell how to get *Naboths* vineyard. *Concluſion* II. Gal.5. Amos 8.5.

Yea,

Yea, here may be a sin of the highest degree. I know not whether the Devill hath a greater sin then this, that he so grieves, he can do God no greater dishonour.

Yet if a beleever out of weakness of judgment, and tenderness of conscience should grieve for some act which was not ill; here would be place for true comfort: yea, if one yet an unbeleever, but *in fieri*, and under the hand of Gods Spirit preparing him for his conversion should grieve for somewhat, as a sin which was none, he might so far receive comfort, as to take away his grief in regard of that object. So if out of the love of himself subordinated to the love of God, he should grieve for some apparent ill of pain, whether present indeed, or apprehended only; here is a subject of comfort.

Conclusion III. If the evill of sin reall be present indeed, and grieved for, out of a good root; but 1 lesse then the nature of it requires in beleever or unbeleever: here is yet no work for comfort. *Augendus est iste dolor*, The man must grieve more, saith *Hemmingius*.

2 If more in either, there is work for comfort,

comfort, yet with difference. The beleever doing ſo with that ingenuous grief that looks at God as his father by him offended; Chriſt as his Redeemer, and the Holy Spirit, who hath formerly ſpoken peace to his conſcience: there Gods Word gives preſent comfort. But the unbeleever, and by this work diſpoſed to converſion, however he may overgrieve in regard of the puniſhment, or with ſome ingenuous grief according to ſuch apprehenſion as he may have of God, and ſo far may be comforted, as that the ſin is pardonable, and he in the way to obtain pardon, yet muſt he be brought to the ſight of *plenteous redemption* which is with Chriſt, and his grief made thereby more ingenuous, that upon his faith in him who takes away the ſins of the World, he may receive the great comforts of heaven, which the Word affords to them who come *weary* and *heavy-laden* unto Chriſt.

3 If equall, here is matter of joy. *Pœnitens ſemper doleat* (ſaith S. *Auſtin*) *& de iſthoc dolore gaudeat*; The penitent muſt always grieve, and rejoice for that grief. And no ſinfull diſtemper of the ſoul of fallen man *in via* (while he lives here) but

an unagreeableneſſe to the commands of the Goſpell. Yet becauſe ſin is the antecedent to all grief, and had it not been, man ſhould not have grieved; and the ſoul under godly ſorrow is not where it would be; here is an object of comfort.

Concluſion. IV. If reall evill of pain (except that ill of abſolute puniſhment which hath no intention of good from God with it to the party) be indeed preſent, and grieved for leſſe, more or equally to the nature of it; and not from an ill root, as croſſe to our luſts, or corrupt deſires: the gracious God who hates nothing that he hath made, preſerves man and beaſt, and in ſpe-
Lam. 3 33. ciall, afflicts not the ſons of men מלבו from his *heart*, (or willingly) hath a word of comfort for them that are in diſtreſſe, ſo far forth for all, that the cauſe being removed, he will take away, or over-ballance with good the ill of pain: yet with this difference, that his ſpeciall comforts are for the beleever, whom he pities as a father his ſon that fears him, and moſt eſpecially thoſe, who undergo ſometiall, or ſuffer for righteouſneſſe ſake, with whom his love is moſt preſent, and their reward great in the kingdom of heaven.

If the evil of ſin be preſent in apprehenſion only, and grieved for from a good root, though the grief leſſe, then the apprehenſion deſerves a check, in that, if ſin were there indeed, it would not be grieved for ſufficiently; yet he who pities his Creatures errour in grieving where there is no cauſe, hath a word of comfort for the rectifying of the heart, by removing the errour; As alſo in the evill of pain ſo preſent. *Concluſion V.*

From all theſe particulars we may gather thus much in generall, That though the object of *comfort*, *properly*, be one that *mourns*, yet ſome mourners are excepted herefrom.

1 Thoſe that mourn becauſe they cannot ſatisfie their corrupt deſires.

2 Thoſe that mourn under pain which is abſolute puniſhment, without any intention of ſaving good to them from God. Such is the mourning of the damned in hell, for whom there is no comfort. And ſuch would be the mourning of one that had ſinned againſt the holy Ghoſt, if he were under ſome ill of pain. Otherwiſe, I think, there is no puniſhment to a man in this life under which he can mourn, but carries ſome intention of good with it from God.

3 Thoſe

3 Thoſe that mourn for ſin in ſome ſort, but are not throughly humbled.

The firſt and laſt of theſe are capable of comfort *in ſenſu diviſo*, (when they and their ill ends, or wants are divided) the ſecond of none.

So much for the object of *comfort*, the variety and perplexedneſſe

whereof { as it hath been troubleſome to me, / ſo, I fear, it hath been tedious to you.

2 What affection Comfort aims to excite and ſet a working: that is Joy, as oppoſitely Reprehenſion aimed at Grief.

Jer. 31. 13. Iſa. 61. 2, 3 *I will comfort them, and make them rejoice for their ſorrows. To comfort all that mourn, to give them the oil of joy for mourning.*

3 This it doth by preſenting the heart with ſome good, wherewith it being not before affected, or not in that meaſure, was dejected.

The object of Joy being *Good preſent*, and no affection ſtirred but by that which brings

brings the *formalis ratio* of its object with it, *Nihil lenit dolorem niſi aliqua boni ratio in eo conſpiciatur*, (ſaith *Melanthon*) There is no aſſwaging of grief without ſome ſpice of good appear in the remedy.

The *ratio* (nature) of good may be conceived in that *Good.*

which { is a poſitive good. / hath the reſpect of a leſs ill.

The former is plain.

Of the later our Saviour ſpeaks, *It were good for that man he had never been.* Mat. 26. 24

And I doubt not but it would carry a great reſpect of good, and much comfort to a ſoul in hell, to be aſſured that after ten thouſand thouſand years it ſhould be annihilated. Not to be, hath no entitie, therefore no good, yet carries reſpect of good in compariſon of greater ill. Whence, removing ill *de tanto* or *toto*, (in part or whole) hath the *rationem* (or reſpect) of good.

Good may be ſaid to be preſent in divers degrees, in *poſſibility*, *probabilitie*, *certainty*, in *actuall union*, in *immediate* for the *Preſent.*

fulneſſe, and *unſeparable* for the *perpetuity* of the *union*.

According to the differences of the Good, and degrees of the preſence which the comfort brings, ſo is the joy more or leſſe. To a ſoul deſpairing, and ſunk down under the *impoſſibile* (conceit of impoſſibility) of deliverance, the poſſibility is comfort, and perhaps ſufficient for the preſent. The higheſt degree of comfort in this life, is the communion a beleever hath through faith with Chriſt: *Wherein he rejoiceth with joy unſpeakable, and full of glory.* Salvation apprehended in the certaintie of Faith to the praiſe of Mercy; which is then conſummated, when according to the Word of God, by the act of Omnipotencie, the object beatificall ſhall be immediately and unſeparably injoyed.

1 Pet. 1. 8.

Hence may appear how comfort acts upon the dejected heart, *viz.* by affecting it with ſome joy upon the *good preſent*, either in the removall of the ill *partly* or *wholly*, under which it lies: or elſe by bringing in poſitive good, which may either ſuſtain the heart againſt the ill, if it remain, or poſſeſſe the heart with liquid joy, if it be removed.

Hence

Hence we may thus describe comfort. It is an ἐπανόρθωσις or rectifying of the heart, (by grief arising from some morally, or naturally good principle) dejected under some ill, present in apprehension only, or in deed; by affecting it with some *present good*, comparative or positive, whereby the ill is removed in part, or wholly: or the heart by Good sustained against the Ill, or possessed upon the removall of the Ill. *What is Comfort?*

Hitherto of this first part of Explication.

2 The Scripture ὠφέλιμος *profitable* for *Comfort*, as for the former acts of *Instruction*, *Refutation*, *Reprehension*.

It is necessarie in such degree and manner, as no saving Comfort can be without it, but by it, by the work of Gods Spirit may the dejected soul be rectified.

Whatsoever things were written in old time, were writ for our learning, that we through patience and comfort of the Scripture might have hope. This is my comfort in my affliction, thy *Word* quickneth me. *Rom.* 15.4 *Ps.* 119. 50

I might for the further proof hereof bring an induction of severall *griefs*, and how the word is profitable for comfort against them, but I will name only two, which *Hemmingius* counts the chief. *Gravissimus animi cruciatus, &c.* The most grievous torment of the mind is desperation, with which, whosoever laboureth, feels the sorrowes of hell. And this ariseth

from either
- An imagination of particularity,
- The consideration of ones unworthinesse by reason of often falling.

1 If the tentation ariseth froma Stoicall imagination, The testimony of the Lord is true (saith he) and it saith thus:
1 Tim. 2. 4 2 Pet. 3. 9. *God would have all men to be saved and none to perish.* Let this Word be opposed to all Stoicall imaginations.

2 The universall promise of Grace,
Mat. 11. 28 Joh. 3. 16. Mat. 28. *Come unto me all ye that labour, &c. So God loved the World, &c. Go teach, &c. He that beleeveth, shall be saved, &c.*

3 There is no respect of persons with God.

According

According to this unmoveable (sure) Rule, He receives all penitents, rejects all impenitents.

II Against the thought of our own unworthinesse, are

1 The glorious and large promises.

2 The excellencie of the Sacrifice, *The Lamb of God*, yea *the Lamb God, &c.*

3 Grace abounds above sin.

4 The bloud of Jesus Christ cleanseth us from all sin.

5 The examples of them who have sinned grievously, and yet have obtained mercie.

Founded in the former. If the Scripture contain all things fully and plainly that are necessary to salvation, then likewise for comfort, whereby the dejected soul is raised up, and carryed on against all that might presse it down, or discourage it in the way to salvation. The former was proved in the act of Information. *Asser.*

1 The Heathen have places of comfort in their Treatises, and therefore the Scripture not adequately. *Object.* I.

Against the ill of sin, cold comfort, *Answ.*

who

who knew not him, that takes away the sins of the world. Against Gods anger no saving comfort, seeing in his Son alone he is well-pleased, and loves none to salvation but as considered in him. He *hath made us acceptable to himself in his beloved. In him he is reconciling the world to himself.*

Eph. 1. 6. 2 Cor. 5. 19.

Against affliction their comfort but weak. Sin the sting of affliction they knew not how to pluck out, or how savingly to pacifie Gods anger. The righteousnesse of the cause (which was their greatest comfort) is nothing where there is not the righteousnesse of the person, the person reconciled to God, and inabled with grace to bear it.

Non meriti pœnam pateris, sed numinis iram;
Est aliquid magnis crimen abesse malis.

Thou suffer'st not the punishment of thy fault, but only the anger of a deitie: And this is something. Thus *Ovid* comforts his friend. But what he gives with one hand, he takes away with the other, for if the deities anger be there, his *something* is *nothing*.

In a word, We may answer here as before

fore in *Confutation*; If there be any comfort in their Philoſophie it is derived from the fountain of comfort, who leaveth not himſelf without witneſſe, is eminently in the Scripture, not ſaving comfort, unleſſe perfected by the Scripture, wherein the myſterie of Salvation is alone contained.

1 God is ſaid to be the Father of mercies, and God of all comfort, who comforteth us in all our afflictions; therefore not the Scripture adequately. *Object.* II.

The ſubordinate is not taken away by the principall; God comforts, 1 by the Scripture, when he preſents the good to our faith, and thereby chears us up againſt the ill. 2 He comforts according to the Scripture when he brings the reall good actually upon us, or removes the ill; having if not in ſpeciall, yet at leaſt in generall promiſed us that good in Scripture, and now doth but actually make preſent by his power what the Scripture makes effectually preſent to the beleever: and likewiſe makes this actual good comfortable when it comes, by ſhewing us Gods providence, and his love therein. *Anſw.*

2 Angels

2 Angels and Men are said to comfort.

Answ. By and according to the Scripture, which assures us, *that he hath made his Angels ministring Spirits for the good of the Elect; and given them charge over us to keep us in our wayes.*

The same may be said of men who comfort us,

{ Using this word;

{ Doing what it contains to be done to us.

III We were comforted by your faith, saith the Apostle.

Answ. 1 That faith was the work of Gods Word in them.

2 This word told the Apostle what a good thing it was to see them beleeve to whom he had preached: how acceptable a *work* to God, a *crown* to him, which might over-ballance the afflictions attending his Ministerie.

Use. Instruct. 1 Here we see what is the condition *viatoris* (of one on his journey travelling to heaven,) to stand in need of comfort.

2 The admirable goodnesse of God, who

who hath afforded us his Word, the Word of comfort.

3 The reason why any dye in despair is not because there is no comfort for them, but because either it is not applyed unto them, or regarded by them: for it is profitable for comfort.

4 See the miserable condition of those who want Gods Word.

5 The unjust pretense of some, who say, they would betake themselves to a godly course of life, but that they see no comfort in it. Sure they place comfort in the pleasures of sin: Otherwise the Rule of a godly mans life, is the *Word profitable for comfort.*

1 Those that flye to the best Philosophers for Comfort, leaving Gods Word. *Reprehension.*

It is true they have some excellent sayings, materials of comfort. The chief *Tullie* names, *Conscientia rectè facti*, The Conscience of a good deed: *Conscientia officiorum meorum*, The Conscience of my duties: *Conscientia rectæ voluntatis*, The Conscience of a good purpose or intention, *Est maxima consolatio rerum incommodarum*, Is the most soveraign comfort I find in my troubles.

S. *Paul*

2 Cor. 1. 12. S. *Paul* speaks to the same effect, This is our rejoicing, even the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our *conversation* in the world. Gods Word gives comfort enough to such an one as by the Apostle is here described. But alas the Philosophers conscience had not the *Syntereſis* informed out of Gods Word, ἐσκοτωμένοι τῇ διανοίᾳ having their Eph. 4. 18. *dianoetic* or discoursing, (reasoning) faculty darkened. They had not the *bloud of Christ to cleanse their consciences from dead Works to serve the living God.* Heb. 9. 14.

2 Those that flie to Stoick destiny for *comfort* against sin or pain; *Fatalis quædam calamitas incidit* (say they) my misery is fatall. What is that but to lay their sins to God, or (as the Phrase is in *Job*) to *impute follie to God?* The sin by this means remaining unpardoned, yea infinitely augmented by making the H. God who is Psal. 5 4. *Deus non volens iniquitatem*, God that hath no pleasure in wickednesse, to be the author of it. How shall not the pain recoil with far more strength to their utter confusion?

3 Those that run to Epicurisme for comfort

comfort againſt grief. *Si gravis, brevis,* (ſay they) *ſi longus, levis*: If heavy, it will be ſhort; if long, light. But this is one of their ſpeculative comforts. When the grief comes and proves heavie, but not ſhort, long and not light, what's then to be done? Gods Prophet denounced his judgments againſt them, and they ſaid, *Let us eat and drinke, to morrow we ſhall dye.* A ſin which the Lord ſaid he would never pardon. This is their father *Epicure* ſaid to have done, Iſa.22.14.

—*Qui Stygias ebrius hauſit aquas:*

who went down drunke to drinke o'th' *Stygian Lake.*

I ſuppoſe one draught of that Lake would waken his drunkenneſſe, and then it would be too late to call for a *drop* of that liquor *to cool his tongue*, wherewith he had ſo oft enflamed and intoxicated his brain. Such are thoſe that drown their griefs and ſtings of conſcience in their cups, till they have brought an habitual ſtupiditie upon themſelves: which though it may be void of grief for the preſent, yet is as far from true comfort which Gods Word affords, as darkneſſe

neſſe from light, Hell from Heaven.

4 Thoſe who ſeek to the Devil for comfort by Witches and Magicall Arts. What comfort *Saul* found in this the Scripture tels us. And if any find more, let them know that the Devill that Murderer would do them no benefit, but upon biting intereſt; And God who removes his hand for the preſent in diſpleaſure, doth it but to raiſe it the higher, to give them a greater blow.

Conſolation.

To thoſe who cleave to Gods Word, and build themſelves thereon, and have it dwelling plentifully in them. It is a word profitable for Comfort. His Word who is the Father of *Mercies*, and God of all *Comfort*. His Word who is the *Conſolation* of *Iſrael*. His Word who is the *Comforter*. That Word which contains in it all the good which the univerſall God hath in ſtore for the ſons of men. That Word which is accompanied with the Holy Spirit, who ſearcheth the depth of God, moſt wiſe and able to apply it, and ſeal it to the heart of man, for the diſpelling of all thoſe *terrours* and *griefs*; which otherwiſe when they ſhall indeed be let looſe upon a man, and by Satan,

and

and conſcience aggravated, would make him by untimely death to flie from them to hell, as leſſe grievous, till felt, then thoſe actually lying upon him. That Word which is accompanyed with the immutable will and omnipotencie of God to accompliſh the recompenſe of reward upon all thoſe to whom it ſpeaks ſaving comfort.

If Grief for ſin lie heavy upon thee; this will ſay, *Behold the Lamb of God which taketh away the ſin of the World. He that confeſſeth his ſinne, and forſakes it, ſhall finde mercie.* Joh. 1.29.

If reproach and diſparagement, by Satans Miniſters or Meſſengers, be caſt upon thee in thy calling; This is indeed σκόλοψ ἢ σκὶρ *a dart or croſſe to fleſh and bloud,* and able to bring S. *Paul* upon his knees. But this Word will tell thee, That the *Grace of God is ſufficient for thee*, yea that thou mayeſt rejoice in that againſt which thou prayedſt. If thou ſhouldſt lye upon thy bed of ſickneſſe, this Word wil tell thee, Thy Saviours left hand was under thy head, and his right hand did embrace thee. If death was now ſeiſing upon thee, and the grave opening her mouth for thy body, This would make thee ſay of death,

Oh death where is thy sting! Oh grave where is thy victory! This would say unto thy soul, *Come you blessed of the Father, inherit the kingdome.*

Exhortation I. 1 To those that are betrusted with this Word, that they would comfort others therewith.

Eph. 6. 17. It is *the Gospell of Peace, the Gospell of our* 1. 13. *salvation.* He gives it and gifts with it for
Isa. 50. 4. this end. *God hath given me, &c.* He calls
Isa. 40. 1. for this, *Comfort ye, comfort ye my people.* Complains for want of it, *The diseased*
Ezek. 34. 4. *have ye not healed, nor strengthened that which was sicke, nor bound up that which was broken.*

Exhortation II. 2 To all, to flie to Gods Word for Comfort in all our distresses. To desire comfort I need not exhort: And that it is no where else, hath been proved.

1 Lay away impietie. *There is no peace to the wicked, saith my God.*

2 Look our grief come not from the love of our lusts.

3 If for sin, look it be cordiall, and the wound searched to the bottome, before this precious medicine be applyed.

Jer. 6. 14. *They have healed the hurt of the daughter of my people sleightly, saying, Peace, peace, when &c.*

To

To keep a thankfull remembrance of those whom God hath stirred up to be means of bringing us to the knowledge of this Word, &c. *Exhortation* III.

AXIOM IV.

Πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

Ad disciplinam quæ est in justitia.

Holy Scripture is profitable for Instruction in righteousnesse.

FOr the Explication of this part of Scripture, we must first shew what act of Scripture is contained in these words: And then explain that. *Explication.*

That the word implies a practicall act looking at good and ill, *Suidas* affirms, saying, Παιδείαν ὀρθὴν ἐν νομίζομεν οὐ τὴν ἐν τοῖς ῥήμασι, καὶ τῇ γλώττῃ εὐρυθμίαν: I take right παιδεία or instruction to be, not a trim ryming or gingling of words and tongue or language; but ἀληθεῖς δόξας ὑπὲρ τ ἀγαθῶν καὶ κακῶν, καὶ ἐσθλῶν τ, καὶ αἰσχρῶν, true senses, or opinions, or doctrines, concerning good and bad, honest and filthy.

1 *Hashia* properly notes that act wherein men are conversant about children, informing their mind and manners, for the prosecuting of good and avoiding of ill. Wherein the first distinct act seems to be *Exhortation* and *Dehortation*: in that after some confused act of knowledge of the thing, the will is to be excited to prosecute, or refuse it, and that will command both the mind to learn and the hand to practise.

Hence it seems to be brought in as the first act of a child capable of institution. Isa. 7. 16. *Before the child shall know to refuse the ill and choose the good:* which is done by exhortation and dehortation.

Prov. 4. 4. *I was my fathers son, tender, he taught me, and said--.* What was this teaching but a manifold exhortation which there followes, and chiefly to learn instruction?

Hence *Socrates* was wont to say, that he had done halfe his work, when he had obtained that his scholars were willing to learn. Which he got by Exhortation and Dehortation.

So that this act is a mean to bring on that of instruction in the distinctnesse thereof.

2 After institution, and exhortation and

and dehortation, the word ſignifies chaſtiſement, as needfull in ſpeciall for that age. *My ſon deſpiſe not* παιδείας κυρίου *the chaſtnings of the Lord: For whom the Lord loveth* παιδεύει *he chaſtiſeth.* Heb.12.5.

From this prime ſignification of the word in reference to children, it is raiſed up Synecdochically, in all theſe ſignifications, to note at large, *Inſtitution, Exhortation, Dehortation,* or *Caſtigation* of all ſorts, indifferently, old or young. And thus in this place, where the Apoſtle ſpeaks of an act of Gods Word belonging to all. But in which of theſe ſenſes, remains to be inquired; and that will appear to be Exhortation and Dehortation.

That the word is ſo uſed may appear in *Rev.*3.19. In the 15,16, and 17. verſes our Saviour ſeverally reprehends the *Laodiceans*, not without threatning added thereto: in the 18. verſe he exhorts, uſing a Motive from the End; then recollecting what he had ſaid in the 19.ver. he ſaith, *Ego quoſcunque amo,* ἐλέγχω καὶ παιδεύω, whomſoever *I love*, I rebuke or reprehend, and chaſten; or rather, exhort; Reprehend, as *v.*15,16,17. Exhort, as *v.* 18. παιδεύω.

Tit. 2. 12. *The grace of God hath appeared* παιδεύουσα ἡμᾶς, that is, *dehorting* us from ungodlineſſe and worldly luſts, and *exhorting* to live ſoberly, righteouſly, and godlily (or religiouſly) in this preſent world.

For this place the Context requires this ſenſe.

That the Apoſtle here intended to ſet down all the acts of Gods Word, whereby it is effectuall, appears from the end, in the next verſe, *That the man of God may be perfect*, ἄρτιος πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος throughly furniſhed (made abſolute) to every good work.

Inſtruction we had in the word διδασκαλία, Correction (ſo far forth as an act of Gods Word) in the word ἐπανόρθωσις: ſo that there remains only that ſenſe of this word which contains Exhortation to good, and Dehortation from ill.

This may further appear by the words here added, πρὸς ἐν δικαιοσύνῃ, which ſeem to be added for diſtinction, or ſpecification of the παιδεία here named, which our Tranſlation doth not ſo fully expreſſe: But *Beza* thus renders it *ad diſciplinam quæ eſt in juſtitia*: and *Tremelius* out of the Syriac, *ad eruditionem quæ eſt in juſtitia*, to the diſcipline, to the good nurturing

turing (or making unrude) which is in righteousnes. In the Syriac is the Pronoun ܕ which answers in that tongue to אשר in the Hebrew.

It seems to adde a double distinction to the word Παιδεία. 1 To difference the word from the two other senses of Instruction and Castigation: and therefore he saith not τῷ ἐν γνώσει, nor τῷ ἐν θλίψει, which is in knowledge, which is in affliction; not that which is in knowledge by instruction, or in affliction by castigation: but τῷ ἐν δικαιοσύνῃ, which is in Exhortation and Dehortation. 2 To difference παιδεία from that wicked Exhortation and Dehortation which Satan and his instruments use, not τῷ ἐν ἀδικίᾳ that which is in wickednesse, which the holy Scriptures abhor, but τῷ ἐν δικαιοσύνῃ.

Righteousnesse is the conformity of man unto Gods rule or commands, which being two-fold, δικαιοσύνη

- Bidding,
- Forbidding,

there are two parts of *righteousnesse*; doing good, which answers to the affirma-

tive command, and eſchewing ill, which
Pſal. 34. v. 4 anſwers to the negative. *David* comprehends both in one verſe, *Eſchew evill and doe good*: and then addes in the next verſe by way of motive, *The eyes of the Lord are upon the righteous*; intimating that that is righteouſneſſe to eſchew evill and doe good. We are brought to do good by Exhortation, which tends to excite us unto good; and therefore παιδεία ἡ ἐν δικαιοσύνῃ contains Exhortation. We are brought to eſchew ill by Dehortation, and therefore that is alſo contained in παιδεία which is ἐν δικαιοσύνῃ.

So that as the word ἐπανόρθωσιν implyed the acts of Reprehenſion and Conſolation, there being a two-fold *rectification* needfull; ſo παιδεία ἡ ἐν δικαιοσύνῃ implies two acts of Gods word, the one for the proſecution of *good*, the other to deterre from *ill*.

We have then two Axioms in theſe words.

I. *The Scripture is profitable for Exhortation to good.*

II. *For Dehortation from ill.*

For

For the former.

I. *The Scripture is profitable for Exhortation.* Branch 1

1 What is meant by Exhortation. Explication.
2 How Gods word is profitable for it.

1 For the former. We will consider it,
1 In it self.
2 In its difference from a Precept.

1 In it self.
1 What respect it lookes at in the object.
2 What affection it tends to excite.
3 How it doth that.

1 *Exhortation* looks at man indifferently considered, and not under any determined qualification of present good or ill, as the former acts of ἐπανόρθωσις did. To the unconverted it saith, *Turn ye, turn ye, why will ye die?* To the converted, *Exhort one another dayly.* Only it looks at man in reference to some *future* good to be done. Ezek. 18. 31. 33.

2 The

2 The affection which Exhortation aims at, is Hope, or *efficax desiderium*; whence is in man, the prosecution of good. Love looks at good abstractly in the connaturality or conveniencie which it hath unto the man, and is indeed, as it were, the life and soul of all the affections, whereby they act. *Hate*, the prime affection wherein are founded all the rest that are conversant about ill, is it self not collateral, but subordinate to love, and founded therein. Therefore do I hate a thing, because opposite to somewhat which I love. If the good loved be future, Love takes the wings of Desire to move unto it: If possible to be had, Love stirs up the soul to use the means, whereby it may be had; and to conquer the difficulties, and so animates this cardinall passion of Hope, whereby we prosecute good whether *officii* or *beneficii*, of dutie, or benefit, honest, or profitable. Both which God hath so united, that we cannot follow that which is honest, but true profit will attend it; we cannot follow aright that which is truly profitable, but honesty is the way wherein, and the last end whereto that prosecution tends. Gods Rule being the way, his Honour the last end.

3 That

3 That you may see how Exhortation excites this affection of hope, ye must know,

1 What the *formalis ratio* of the object of this affection is,

2 And then how exhortation brings an object thus cloathed.

1 The *formalis ratio* of the object of hope, is *bonum, absens, arduum, possibile. Bonum* is lovely, *bonum absens* desireable, *bonum absens possibile*, superaddes the proper respect of Hopes object, and *arduum* may seem to be, by accident, of the object of Hope; in that, God hath so ordered, that in this life καλὰ are χαλεπὰ: but the more difficulty, the lesse Hope, and the lesse difficulty, the more hope. Yet hence it is placed in the *irascible*, which riseth up against the *arduum*.

2 An Exhortation in the compleatnesse of it, brings in this whole *formalis ratio*.

In the Motives the *Bonum*, these being taken from the *honestum* or *utile*, or both, of the thing exhorted to; and so much the stronger by how much the good is greater, and more necessarily subordinate to the chief good. To which may also be added the threatning of ill to them who prosecute *Bonum.*

prosecute not the good, the escaping of it having also the reason or nature of good.

Absens. By the Notes which Exhortation addeth, may be discerned whether it be absent or no. And therefore these are to be taken chiefly from the proper effects or adjuncts of it; which if *absent*, necessarily argue the absence of that whereto they are inseparably agreeing: As likewise *Notes* may be taken from the incompatible dissentanie, which if present, argue the *bonum* to be absent.

Arduum. The *arduum* of it will be made appear by shewing the hinderers of us:

- The averseneſſe of our corrupt nature from it.
- Satan and his instruments labouring to
  - Intice us another way,
  - Deter us from it;

  and without difference.

The

The *possibile* is manifested by the means of obtaining it, which are such *Possibile.*

as { Remove what might hinder us. / Bring on the good directly.

These four make an exhortation compleat, for the exciting of hope, or stirring up the heart for the prosecution of Good.

If ye exhort to any thing, the first question the heart makes, will be this, *Is it good?* Hereto the Motives answer.

Secondly, it will say (as we are prone to flatter our selves) It is with me already. This the Notes will discover.

Thirdly, it will say, There is no haste, I can have it with no adoe when I list. Hereto the expounding of the *arduum* wil answer.

Nothing more can the heart say, why it should not follow it, but that

Fourthly, It is impossible, at least *secundum quid*, or in regard of us. To this the Means will answer, which shew how it may be gotten.

And hence we may gather what divine Exhortation is, *viz.* Παιδεία ἐν δικαιοσύνῃ wherein

wherein by presenting the heart with some great good, the want of it, and the possibilitie of obtaining it, hope is excited, and the heart set on work, for the prosecution of that good.

2 For the explication of Exhortation in difference from a Precept; How a Precept and Exhortation differ.

A precept is an authoritative expression of the Commanders serious will to have somewhat done or omitted.

Implies three things.

1 *Jus*, right to command.

2 *Seriam volitionem*, a willing in good earnest.

3 *Manifestationem volitionis*, an expression of that willing.

Precept is { Bidding. / Forbidding.

Forbidding and Exhortation do much differ, the one having for its object *evill*, the other *good*.

Bidding and Exhortation not so much. Yet these may be considered

1 Abstractly in their natures, or

2 In the use of Scripture.

1 Considered

1 Conſidered at large in their natures they differ really. The former peremptorily injoining the duty by virtue of authority over the partie in order to that.

The latter perſwading and exciting the heart, out of reſpect to the goodneſſe of the thing.

He may command that doth not exhort, he may exhort that doth not, yea cannot command.

2 In Scripture-uſe, precept and exhortation do not really differ. God might, by his authority over us, reſulting from creation of us, and much more from Redemption, have peremptorily commanded; but the gracious God would not uſe his *authority* in commanding, before he made a Covenant with us, and therein propounded his command by way of ſtipulation or exhortation to that he would have us doe, to move us to free and ingenuous obedience. God ſo commands, as he perſwades to the thing from the goodneſſe of it to us: he ſo exhorts or perſwades, as not forgoing his authority to puniſh the neglect of his perſwaſions. His command, as tending to our good, and attended with his promiſe upon

upon obedience, is an Exhortation; as coming in his name and authority, and attended with a threatning upon disobedience, retains the nature of a Command.

2 How Gods word is profitable to Exhortation.

Answ. As to the former acts in the same degree and manner. So as no saving Exhortation can be without it; but by it, by the work of Gods holy Spirit, the heart of man may be excited, and carryed on in the saving prosecution, and attainment of salvation, and all good things necessary thereto.

Obj. Tit. 1. 9. c. 2. v. 15. Acts 13. 15. *A Bishop must not be given to wine, nor filthy lucre; but sober, just, holy, temperate; holding fast the faithfull word, that he may be able, by sound doctrine to exhort. These things speak and exhort* (saith the Apostle) having formerly laid down the sum of the Gospel) Hence is preaching called *The word of Exhortation*, eminently.

Ans. If the Scripture contain all things *perfectly*, and *perspicuously*, which are necessarie to duty and salvation, then is it adequately,

quately and necessarily profitable for Exhortation. But the Scripture contains, &c. Therefore &c.

Here the proper adjunct, *profitableness for Exhortation*, is demonstrated of the proper subject, the *Scripture*, by the proper cause, the *sufficiencie and perspicuitie of the Scripture*, to duty and salvation.

The Minor hath been proved at large in the *profitableness of it for instruction*.

The *Major* may appear in that, *Exhortation*, in all the parts of it, is founded in that which conduceth to *dutie* attended with salvation.

The thing exhorted to, or the *keeping of the precept*, is life, : שמר מצותי וחיה Prov 4.4.

The Motives urge it in that name.

If *ab honesto*, that is *to Gods honour*, and *those that honour him he will honour*. 1 Sam. 2. 30.

If *ab utili*, that is truly profitable which is in order to salvation. *What shall it profit a man to win the whole world, and lose his own soul?*

The triall whether we have the good or no, looks at duty attended with salvation. *Examine your selves, prove your selves, know ye not your selves, that Christ Jesus is in you except ye be reprobates?* 1 Cor. 13.5.

The difficulty of the thing exhorted to,

is considered in order to life. *Enter in at the straight gate, narrow is the way to life.*

So likewise the Means in order to salvation. *If by any means I might attain to the Resurrection of the dead.*

That therefore which contains all things whereto man need be exhorted, all Motives whereby, all Notes of Triall, expressions of difficultie, Means of prevailing; must needs be *profitable for Exhortation.*

Such is the Scripture, as containing all things fully and plainly necessary for salvation, which all divine exhortation more nighly or remotely looks at. *Therefore, &c.*

Use. Instruct. 1 Here seems to be implyed, that there is a παιδεία εἰς δικαιοσύνην, Exhortation not that in righteousnesse. And I would to God it were not so frequent, especially here (in the Universitie.)

Isa. 56 10, 11. 12. The Prophet *Isaiah* affords us an excellent example of such παιδεία in the Clergy of his dayes. *The Watchmen are blind, yet they are greedy; they all look to their own way, every one for his gain from his quarter. Come ye* (say they) *I will fetch wine, and we will fill our selves*

ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant. And I would to God men deſtinated in ſpeciall for that παιδεία which is in righteouſneſſe, could not exemplifie the contrary, not only in the ſcandalous practiſe, but alſo in perſwaſions to luxurie and impietie! But this, God and his holy Word do abominate. The Scripture indeed is profitable πρὸς παιδείαν, but τῆς ἐν δικαιοσύνῃ.

2 Here we may ſee, That while we here live, we have need of exhortation, ſo averſe or backward are we from good: Which certainly, had not our good and provident God ſeen, he had never put into his Word, the Rule of our life, this act of Exhortation.

3 That we are not carryed to good by neceſſitie, or an Enthuſiaſm not to be withſtood, for then no place would remain for Exhortations, which operate on our heart by Motives and perſwaſions; as hath already appeared from the nature of them.

4 See the goodneſſe of God, who not content to ſend his ſon to puchaſe or obtain our Redemption, to inſtruct us concerning it now obtained, to confute er-

rours oppoſite thereto, to reprehend ſtraglers from Gods wayes, to comfort the dejected; is pleaſed alſo to ſuperadde Exhortation which might ſtrive with us, and draw us with the bands of a man, and the cords of love, moſt ſweetly, to the proſecution of good.

5 Happy is their condition who enjoy the Word of God profitable for Exhortation. If they were happy who heard *Solomon* diſcourſe of naturall and politick wiſdome; how much happier are they who hear God exhorting to ſupernaturall and beatifying or bliſſefull good?

6 The condition of thoſe is miſerable who are deſtitute of Gods word. Who ſhall exhort them to good?

7 They are inexcuſable who having Gods Word, follow not that which is good. Where will they (poor men!) lay the fault? Upon the want of Exhortation to good? They cannot, for Gods word is profitable for Exhortation.

Reprehenſion of them that neglect

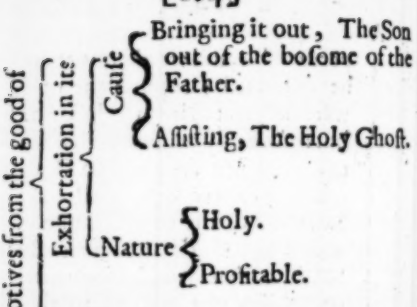
Exhortation { To take it out of Gods word. I will aggravate this but with this one conſideration. If they were ſuch as were imperſwaſible

perſwaſible, and would not at all be exhorted (though the caſe were deſperate) it was a leſſe ſin: but to be eaſily perſwaded by Satan, and not to yeeld to God, makes it exceeding ſinfull. By Satan exhorting to uncleanneſs, and not by God to holineſſe. By Satan to that which is hurtfull to others, not by God to that which is good for them. By Satan to that is damnable, not by God to that is ſalvation.

To give it. Take the like aggravation here. Have Gods word, and detain that in unrighteouſneſſe, yet bring out rotten principles.

It is a comfort to us againſt the evill of our averſeneſſe from good, that we have Gods word profitable for exhortation. *Conſolation.*

1 That ſince the word of God is profitable for exhortation, we would attend to the exhortations of it. *Exhortation.*



The Father conceived it. The Son brought it forth. The H. Ghost assists and actuates it.

Psal. 50 1. אל אלהים יהוה דבר *The mighty God, even the LORD hath spoken.*

I. The good of Exhortation appears in that,

1 The every way perfection of God, together with his glory, render him to us worthy to be attended to, in his Exhortations: He being of infinite wisdom, justice, goodnesse, power, &c. So that it may well beseem, and be no prejudice to us to hear him.

2 His Actions and relations thence resulting have deserved our attention. The

actions

actions of Creation, Providence; First Covenanting with us: of Redemption, Second Covenant, in which there is the preparation of { Grace. / Glory.

Creation gave him dominion over us, *Providence* continues it; The first Covenanting with us augmented it, Redemption infinitely enlarged it; The second covenanting perfects it; The rest of his actions have made him an absolute *Lord*: Fœderation or Covenanting with us, makes him a King and Father. He might, as an absolute Lord, peremptorily command, without proposing any promise, and punish with eternall torments the least neglect of his command; yet he exhorts as a King and Father. And to an Exhorter so excellent, so deserving of us, shall we not attend? *The Father.*

Divine exhortations are from the Son of God, that *logos essentialis* who is Prophet and King of his Church, who brought these exhortations out of the bosome of his Father, and in the dayes of his flesh, urged them with all vehemency and lovingnesse of expression, spending *The Son.*

whole nights in prayer for ſucceſſe: with tears bewailing the want thereof. *O Jeruſalem, Jeruſalem, how oft? O that thou hadſt known this thy day!* When we lay under the curſe and never ſued to him, he undertook our Redemption: when he had revealed ſo much by his Spirit before his Incarnation, and wrought in us a ſenſe of our want, we did but intreat, *O that thou wouldſt rend the heavens & come down to us!* He came at our requeſt, emptied himſelf of glory, and took the ſhame due to us upon him, indured ſuch *contradiction of ſinners*, poured out his hearts bloud and ſoul in a moſt curſed and cruell death, under the weight of all our ſins for an atonement; and now at the right hand of his Father, intreats for us, and liſtens to all our intreaties; yea perfumes them with his own precious merit to make them acceptable: and ſhall we not attend to him in his exhortations to us?

The Holy Spirit.

The holy Spirit aſſiſts and acts divine exhortation.

1 He inlightens the underſtanding by the Word of God, and perſwades the truth thereto; he heals the Wil by an action immediate unto, and into it, that it may will good ſupernaturall: and by this illumination

nation of the Minde, and infusion of strength into the will, doth he in some sort also correct the affections, whose objects the understanding inlightened by the Spirit shews; whose actions the will healed by the Spirit commands. By grace he prevents or comes before the act, by inabling to it, he excites by inviting, and by, as it were, striving patiently, he operates in a man that puts not a barre against him.

2 By Grace subsequent to, or following the former, he helps the will in the act, concurs effectually with it, and cooperates to consummate the act brought forth by him. And shall we not attend to the exhortations of Gods word so powerfully, so patiently, so lovingly applyed by the Holy Ghost?

For the object *rei* or thing whereto they exhort, They are perfect, sure, right, pure, clean, enduring for ever, true, and righteous altogether. Psal. 19.

For the benefit of them, They are *converting* the soul, *making wise* the simple, *rejoicing* the heart, *enlightning* the eyes; more to be *desired* are they then *gold*, yea then *much fine gold*, sweeter also then *honie* and the *hony-comb*. By them is Gods servant

vant warned, and in keeping of them there is great reward.

In a word, Godlineſſe is the thing they contain, wherein ſtands the glory of man, and his conformitie with God. And *Godlineſſe is profitable for all things, hath the promiſes of this life, and that life to come.*

1 Tim. 4. 8

And ſhall we not liſten to ſuch exhortations as contain the things we ſhould ſue for, though we were not exhorted to things that contain our perfection and beatitude both *viæ* and *patriæ*, here and hereafter?

2 By liſtening to them we honour God who ſends them, our Saviour who brought them, and his Holy Spirit our Comforter and Sanctifier, who ſtrives with us, and works our good by them. Hereby we receive the benefit of his preventing grace, the help and co-operation of his ſubſequent grace. Hereby we are made perfect, firm, right, pure, clean, enduring for ever, true, and righteous, transformed into their nature, and thereby *made partakers of the divine nature*. Hereby we obtain converſion, wiſdom, joy, illumination, the treaſures of heaven, the great reward, the promiſes of this life, and that to come.

If

If we neglect these we dishonour God, despise Christ, resist the Holy Ghost, frustrating his preventing grace, never obtaining his co-operating grace.

If we neglect these, we listen to Satans exhortations and are transformed into their nature and his image, becomming *corrupt, deceitfull, crooked*, impure, unclean, false and unrighteous.

All the benefit hereof will be perversion of our souls, sottishnesse, horror of Conscience, darknesse, the losse of the great Reward, and curses of this life, and that to come.

Yea by how much the Exhortations of the Scripture come with greater authority, love, and power, perfection, and profit, by so much the more heavy and fearfull shall be the condemnation of those who will not listen unto them. *Because I have called, and ye refused, I have stretched out my hand, and no man regarded, I will laugh at your calamitie, &c.* Prov. 1. 22.

Many other Motives might be added, if I listed to goe out of my text for them.

Notes.

1. From the effect. If any one shall say, That he doth attend to divine exhortation, I will give him this note of Triall,

Which is, 1 To practiſe that whereto the Scripture exhorts.

2 All that. And

3 Becauſe the Scripture, or God therein, exhorts thereto.

1 For the firſt branch, our Saviour
Mat. 7. 24. tells us. *Whoſoever heareth theſe ſayings of mine, and doth them, I will liken him to a wiſe*
v. 26. *man that built his houſe upon the rock: But every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened to a fooliſh man that built his houſe upon the ſand.*

For the ſecond, S. *James* tels us, That *if a man ſhould keep the whole law, and yet offend in one point, he is guilty of all. For he that ſaith, Do not commit adultery, ſaith alſo, Do not kill.*

3 For the third, It is hence that the Scripture ſaith ſo often, *The things that I command you. Whatſoever ye doe, doe to the*
Zech. 7. 5. *glory of God. Did ye at all faſt to me, even to me?*

Firſt, if he attend not that doth not practiſe according, in vain do they pretend attention to the exhortations of Scripture, who think it ſufficient to hear Gods word read or preached, though they make no conſcience to practiſe what they hear. Such our Saviour likens to

a

a fool, and a *fool* is said to despise *wisdome* and *instruction*. Prov. 1. 7.

The second, Of obeying all, discovers those to be no attenders, who reserve to themselves some sin pleasing to corrupt nature, and think because they listen to the Scripture-exhortations in many other things, all is well, God must be mercifull to them in that: but such a Saint was *Herod*, who is said to have listened to *John* in many things.

Thirdly, to obey *eo nomine, because, &c.* shews them not to attend indeed, who in that they do for the *materiall* of the action according to divine exhortation, aim at their own ends, and make not God the *ground* and *end* of their doing what he exhorts to.

H. From the dissentany. To listen to Satan and his Instruments. *No man can serve two Masters* (saith our Saviour) so can no man attend to Gods word, and theirs who perswade the contrary. Whence *Solomon* makes it one end of divine Exhortation, to keep us from listening to the Exhortation of Satans instruments, *That they may keep thee from the strange woman*; whose perswasions ye have there at large. Prov. 7. 5.

This

This ſhews thoſe to be no liſteners to divine exhortation, who are led away with ill company to ſinfull practiſes.

By theſe two Notes (to adde no more) I fear many will have juſt cauſe to think, that though they hear, yet they do not indeed attend to Scripture-exhortations.

If any one ſhall ſay, that he can attend when he will, and his time is before him: Let me tell him, That God opened the heart of *Lydia*, and man hath not Gods power in his hand when pleaſeth him.

Pſal.95. *To day if ye will hear his voice, harden not your hearts*, ſaith *David*. The heart grows hard, the habits of ſin ſtrong, the intereſt that the Devill and ill company have got in a man, potent; and the decree may every moment come forth, which ye have

Ezek.24. 13. in *Ezekiel*. *Becauſe I would have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe any more.* And what more vain and uncertain then mans life? כאך הבל כאך אדם נצב Verily

Pſal. 39.5. every man at his beſt eſtate is altogether vanity, or, All *Adam* is all *Abel* ſetled.

Means

Means.

1 Remove ſelf-conceit, There is more hope of a fool then of one that is wiſe in his own eyes. *Oblique.*

2 Mortifie our deſires of the pleaſures, profits, and honours of this world. Here lies the ſtrength of Satans Motives. If this be highly prized by us, we ſhall never reſiſt his perſwaſions, and conſequently never attend unto the Scripture, or choak (we ſhall) what we receive.

The cares of this world choaked the ſeed. Mat. 13. *But if we be crucified to the world and the world to us,* (as the Apoſtle ſpeaks) then are we fit to attend to the Scripture-exhortations. Gal. 6. 14.

3 Avoid ill company, and the occaſions of ſin. This *Solomon* appoints as a Mean, *Take faſt hold of Inſtruction, ſhe is thy life.* Means hereto, *Enter not into the path of the wicked, and goe not in the way of evill men; avoid it, paſſe not by it, turn from it, and paſſe away.* Prov. 4. 14, 15.

1 Serious deſire of ſalvation. Whereto make the Motives to divine Exhortation. *Direct.*

2 Serious deſire to honour God, which

which is the thing exhorted to, or the matter of divine exhortation.

3 Reſolution to practiſe what he exhorts to, and bring forth the fruits thereof, which is the good ground.

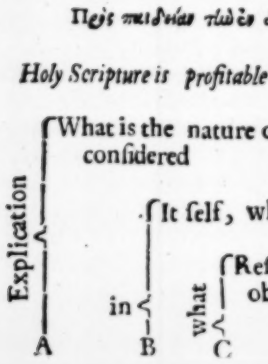
4 Prayer to God for his holy Spirit to lay home his Exhortations effectually to us.

5 Cheriſhing the motions of his holy Spirit, which by divine exhortations he ſtirs up in our hearts.

Exhortation II. 2 To thoſe to whom God hath in ſpeciall committed his word, that they would, ſeeing it is profitable for Exhortation, uſe it in this kinde, and be frequent in exhortation by it.

Branch II Περὶ παιδείας τῆς ἐν δικαιοσύνῃ.

Holy Scripture is profitable for Dehortation.



A
B
C
Affection it ſtirres up, and how.
Its difference from a Precept.
How the Scripture is profitable for it.

1 The Nature of Dehortation.

1 *Dehortation* (as Exhortation) looks not at its object as determined by any preſent qualification of good or ill, (as Reprehenſion and Conſolation did) but indifferently.

To the regenerate it ſaith, *Take heed brethren, leſt there be in any of you, an evill heart of unbelief, in departing from the living God.* Heb. 3.12.

To the unregenerate, *Sirs, why do ye theſe things? We are alſo men and preach unto you, that you turn from theſe vanities.* Acts.14. 15.

Only it looks at the object in relation to the future, (as Exhortation doth) but with this difference; That exhortation reſpects the Object as capable of ſome *future good*, that it may excite thereto: De-

hortation as liable to some *future ill*, that it may deter from it.

Quest. May we not then dehort him, to whom evill is present?

Answ. If the evill be of pain, there is need rather of Consolation: If of sin, of Reprehension: If of both, in vain do we dehort him from what cannot be avoided: Yet may we dehort him to whom evill is present, not from the evill as it is present, but as it may hereafter be present; and thus far forth it is *future*.

2 The affection which Dehortation intends to stir up, is *fear*, opposed affirmatively unto *hope*. For seeing Dehortation is from evill that we may flye it, and *fear* is the flight from *ill*, or the affection whereby we eschew evill; necessary it is, that Dehortation stir up the act of *fear*.

3 How doth Dehortation stir up this affection.

For this we must understand what is the object of Fear, and how Dehortation presents to the affection its object clothed with that *formalis ratio*.

The object of Fear, is *malum magnum, imminens, vitabile*: A great ill, imminent, possibly to be avoided.

If

If the evill be not great in it self, we despise it. Jer. 49. 23.

Imminent, imports *absens, propinquum, arduum*, a thing absent, yet near, and difficult.

If it be present, we grieve. Job 14. 22.

If we apprehend it under a conceit of distance, it affects us little or not at all. *They that put far away the evill day, chant to the Viall, and drinke wine in bowls.* Amos 6. 3, 5, 6.

If it be near, and not difficult, it makes us not very solicitous. The Rulers of the people in *Jerusalem* said, *When the overflowing scourge shall passe through, it shall not come unto us, for we have made lies our refuge, and under falshood have we hid our selves.* Isa. 28. 15.

Hence in the former verse he calls them *scornful men*. They scorned the threatnings of the Prophet, because they thought they could shift well enough, and easily avoid the ill when it came, though they lived in the sin that caused it.

If Dehortation for the most part be from sin, and sin cannot properly be feared, seeing it lies under our will and power, and so is not difficult, hence it seems to follow, that either Dehortation shall not stir up fear, or *arduum*, hard, difficult, shalbe shut out from the object of *Object.*

Fear. That Dehortation is moſt from ſin, appears throughout the whole Scripture. That ſin cannot properly be feared in the
1ª. 2ª. 43. Qu. deciſion of *Aquinas*. Therefore either ſhut out difficult, or ſeek a new affection.

Anſw. That Dehortation is oft from ſin, yea always either from ſin, or the cauſes, or conſequents of it, or ſomewhat that hath reference to it, cannot be denyed, Gods word is plain.

That ſin cannot properly be feared is the Schoolmans ſaying, and therefore we will examine it.

In the body of the Article ye have this deciſion, with the reaſon of it, and a *prolepſis* or anticipation of ſomewhat that might ſeem to croſſe the former.

The deciſion, *Sin cannot be feared.*

Inſtantia. *Peccatum ſubjacet voluntati, & poteſtati noſtræ*, Sin's in our wil & power. Therefore, &c.

Anſw. That *al ſin is voluntary*, is S. *Auſtins* ſaying. Underſtand it of actuall ſin, and I think it may go for current. For that which God affords, or is ready to afford no power to avoid, I think he wil not condemn a man.

But to anſwer to his reaſon.

Sin is in our power, or rather impotencie, and will, to commit it, (as woefull experience teacheth) but ſhunningly to avoid

avoid it, is not in our power or will, further then we have power from Gods free Grace, and our will be acted thereby: and if we oppose contumacie to his preventing grace, we shall never obtain his co-operating & subsequent grace, which he affords not but to those who yeeld up themselves to the former, causing them alone savingly to avoid sin, who pray, and watch, and mortifie their lusts, and avoid occasions of sinnings. So that from this one thing, *That God gives both to wil and to do*, the Apostle argues, *That we should work out our salvation with fear and trembling.* Phil. 2. 13, 14.

The Schoolmans *Prolepsis* stands thus, *Voluntas, &c.* The wil may by an outward cause be inclined to sin: If that inclinant have great power to incline a man, in this regard there may be fear of sin, in as much as it is from an outward cause: as for the purpose, when a man's afraid to stay in wicked mens company, lest by them he be drawn into sin.

Whereto he answers in these words, *Sed propriè loquendo, &c.* But to speak properly, a man in this condition, fears seduction more then the sin in its proper nature, or *ratio*. Where, by the way you may see, the Contemplator in his Cell could see (which few well take notice of)

that ill company hath great power to incline to ſin.

But for his anſwer, It may thus be retorted againſt himſelf; If ſeduction may be feared, ſeeing it is feared only in regard of ſin, as it tends to bring on ſin; it muſt needs follow, That ſin it ſelf may be feared, which makes ſeduction to be feared.

If any be of his mind, let him ſhew it in not ſinning, ſeeing ſo eaſily avoided.

Let us hear what the Scripture ſaith to this point. *The wages of ſin is death. Without me ye can do nothing. The heart is deceitful, Jer. 17. Luſt is deceitfull. Sin eaſily beſets us. The world* (which we muſt needs be converſant in) *tends to pollute us. Satan goes about to devour us,* (*viz.* by making us to ſin) Ill company to intice us. Whence and from many the like places we may reaſon thus *a priori*.

Rom 6.13. Joh.15.5. Eph 4.22. Heb.12.1. 2 Pet.2.20 1 Pet.5.8. Prov 1.10.

That which unavoided is deadly, cannot be ſavingly avoided but by Gods grace, hath a luſtfull and deceitfull heart from within to incline to it, the World, Satan and his Inſtruments from without; that is juſtly to be feared.

Such is ſin: Therefore, &c.

Again,

Again, our Saviour commands, *Watch and pray that ye enter not into temptation.* Mat. 26. 41

Take heed, Brethren, leſt there be in any of you an evill heart to depart from the living God. Heb. 3. 12, 13.

Keep back (prayes *David*) *thy ſervant alſo from preſumptuous ſins, let them not have dominion over me.* Pſal. 19.

I made a Covenant with mine eyes &c. Job. 31 1.

I keep under my body and bring it into ſubjection. I might adde yet many examples. 1 Cor. 9. 27.

The whore alone, ſhe hath caſt down many wounded, yea, many ſtrong men have been ſlain by her.

David, Solomon, Peter, were overthrown by ſin.

Whence we may reaſon thus, *a poſteriori.* That which God commands us to watch and pray againſt, bids us take heed of, and exhort one another dayly that we be not hardened by it; That which the ſtrongeſt of Gods ſervants pray they may avoid, keep under their body, make a covenant for avoiding occaſions of; That which overthrows ſo many thouſands, and hath conquered Gods worthies; that ſure is juſtly to be feared.

Such is ſin: Therefore, &c.

I have ſtood the longer in clearing this doubt about the *arduum*, in the object of

Dehortation, which is principally sin, because, if it were not to be feared, we need not be dehorted from it, and so this act of Gods word should be in vain.

The last thing in the object of Fear, is *possibile vitatu*. When there is no hope of avoiding the ill, there it's apprehended as present, and so causeth grief rather then fear. Δεῖ τινὰ ὑπεῖναι ἐλπίδα (saith *Aristotle*) There must be something of Hope under Fear. He gives a reason, Φόβος γὰρ βουλευτικοὺς ποιεῖ· καὶ τοὶ οὐδεὶς βουλεύεται περὶ τῶν ἀνελπίστων, For fear makes men take counsell or advise, and no man takes counsell concerning things hopelesse or impossible.

Rhet. 2. 5.

The Dehortation propounds the object under this formalitie. It expounds the evill in Motives, which evill because it is best judged by the opposite good, is either dishonest or unseemly, or unprofitable and unpleasant. And according to the degrees of good, so are those of evill, in *deordination* from good, and *subordination* to the highest evill that can be given.

Hence the fundamentals of Dehortation are to be fetched.

The *Arduum* or *imminens* is declared, either

from

from { Our inward corruption.
Outward { Incliners.
Deficients.

The *Vitabile* is explained in the Means, by way

of { Removing what would bring it on.
Bringing in what would keep it out.

11. How *Dehortation* differs from a Precept.

It differs much from an affirmative or Bidding one: That having for its object *Good*, this *Ill*; from a negative, or Forbidding, little. However they agree in the object, only a Precept in the authority of the commander forbids *Ill*: Dehortation diſſwades from it, from the nature of the thing.

They are uſed promiſcuouſly in Scriptures, where God forbids nothing which either hath not the *ratio* of ſin in its own nature, and therefore is forbidden; or from the precept backed with the threatning, by which it is made *ill* to us though

though in its own nature indifferent.

III. How is the Scripture profitable for *Dehortation*? In the ſame manner and degree, as in the other acts thereof, ſo that without it no ſaving Dehortation can be made, but thereby through the grace of the H. Ghoſt, our heart may be ſavingly reſtrained from evill.

Ob. By an induction of thoſe dehortations which are every where in Scripture.

To inſtance in one.

Dehortation from drunkenneſſe, *Eph.* 5.18. *Be not drunk, &c.*

Motives.

Ab inhoneſto. 1 A ſin of a high nature, ſo that he is a ſon of *Belial* that commits it; and *Belial* in the New Teſtament is put for the Devill, as in the Old alway in very ill ſenſe. *Count not thine hand-maid a daughter of Belial*, ſaid *Hanna*, when *Eli* accuſed her of drunkenneſſe. A ſin that cannot ſtand with the ſtate of grace. *Envying, Murthers, drunkenneſſe, revellings*, and ſuch like; of the which I tell you before, and I have told you in times paſt, that they which do ſuch things have no inheritance, or ſhall not inherit the kingdom of God. He that cannot inherit the kingdom of God,

Gal. 5. 21.

God, cannot be the Son of God; For if Rom.8.
Sons, then Heirs.

- It self. *Prov.*23.35.
- Negatively, by taking away what would prevent them.
  - 1 Wisdom. *Whosoever is deceived thereby is not wise.* Prov.20.1.
  - 2 The Heart. *Whoredome, and wine, and new wine take away thine heart.* Hos.4.11.
  - 3 Discerning between *good* and *ill.* Lev. 10. 9,10.
  - 4 Consideration of Gods works. *They regard not the works of the Lord, nor consider the operation of his hands* Isa.5.12.
  - 5 Judgment for managing of their calling. *They are out of the way through strong drinke, they erre in vision, stumble in judgment.* Isa.28.7.
  - 6 Common sense, so as they become sots. *They have struck me shalt thou say, and I was not sick, they have beaten me and I felt it not.* Prov.23. 35.
  - *The drunkards have made* Psal.69.12.

2 It disposeth to Other sins.

A B

songs of me. They pursue drink till it pursues them, They swallow down it, till it swallow them up. They are swallowed up of wine.

Isa.28.7.

Positively, it disposeth to other sins;

Whoredome. *Thine eyes shall behold strange women.* Prov.23.33.

Wicked speaking. *Thine heart shall speak perverse things.* Ibid.

Mocking and railing. *Wine is a mocker, strong drink is raging.* Prov.20.1

Contention and babling. *Who hath contentions? Who hath bablings? They that tarrie long at the wine.* Prov.23.29.

Injustice. *Lest they drinke and forget the Law, and pervert judgment.* Prov.31.4,5.

Yea there is no sin that drunkennesse disposeth not to, unlesse it requires more wit (and command abstemiousnesse) then drunkennesse leaves a man.

It

It makes a man a ſlave to a ſenſleſſe creature. Οἶνῳ πολλῷ δεδουλωμένοι, and ſo takes away the Image of God, wherein man was made Lord of the Creatures. *Indecorum* Tit.2.3.

All tables are full of vomit, and filthineſſe, ſo that there is no place clean. Iſa.28.8.

In one word, but often applyed, the Scripture ſayes, Wo to them, *Wo to the Drunkards of Ephraim!* *Inutile.* Iſa.2.1.

And leſt a man with a ſide paunch, and melancholy dull temper, who could ſtand when others fell, might think himſelf exempted from the Wo: *Wo unto them* (ſaith the Lord) *that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink.* Iſa.5.22.

The particular evils to the body, eſtate temporall, ſpirituall, would be long to recite. Prov.21. 17.

Take that for all, which S. *Paul* tells the *Galatians*, and had told them in times paſt; *That a Drunkard cannot inherit the Kingdom of God.* Gal.5.21.

Bites like a ſerpent, and ſtings like an Adder. Pro.23.29. *Injucundum.*

Thus we ſee how the Scripture furniſheth with motives to Dehortation from the great evill of this ſin.

The Scripture likewiſe layes down the *arduum* both *Arduum.*

from

from { Within. *I will ſeek it yet again, Prov* 23.35.
Without. *Come ye (ſay they) I will fetch wine, &c. Iſa.*56.12.

Means.

Per modum removendi illativa.

Looke not upon the wine when it is red, when it gives his colour in the cup.

Prov.23.31

Be not among wine-bibers.

v. 20.

Take heed that at no time your heart be made heavie with drunkenneſſe.

Luc.21 34

Per modum inferendi prohibitiva.

Watch and pray.

Be filled with the Spirit, ſpeaking to your ſelves with Pſalms and Hymns, and ſpirituall Songs, making melodie in your hearts to the Lord.

This will keep out drunken catches, and braying out the hot fumes (that wine hath bred within) in brutiſh roarings.

Axiom.

As in the former Branch, where the proper adjunct was demonſtrated of the proper ſubject, by the proper cauſe.

Uſe. Inſtruct.

1 That there is a Dehortation which is not in righteouſneſſe.

2 So propenſe we are to evill that we ſtand in need to be dehorted from it.

3 The

3 The goodneſſe of God that gives it us in his Word.

4 That we are not fatally kept back from evill, but by Dehortation or diſſwaſion.

5 Happy is their eſtate who injoy Gods word thus Dehortatorie from evil.

6 Wretched is theirs who want it.

7 The unexcuſableneſſe of thoſe that eſchew not evill, when Gods own word dehorts them.

Reprehenſion of

1 Thoſe that ſubmit not themſelves to the dehortations fetched from Gods word. The aggravation of their ſin, is, For that they will ſubmit to other dehortations.

2 Thoſe that dehort not others from evill. Their ſin is aggravated by this, That they will dehort, or diſſwade from other things, eſpecially from Good.

Conſolation againſt evils is, We have the Scripture fit to diſſwade us from *evil.*

To ſubmit our ſelvs to the dehortations of the Scripture. *Thou haſt laid up thy word in mine heart, that I ſhould not ſin againſt thee.* *Exhortation.*

THE END.